

# The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., July 13, 1939

NEW SERIES  
VOLUME XLII No. 28

## Who's Who and What's What

We have been informed that East Moss Point Church has called Rev. M. A. Davis of Union. He has accepted.

Rev. L. G. Sansing resigns the care of New Church, near Union. His whole time is taken with other churches.

It is said that Japan is working to prevent foreign doctors from practicing medicine in Manchukuo. China will doubtless be next if Japan succeeds in subduing that country.

Dr. E. D. Solomon recently helped Pastor Roy Moulder in a good meeting in Fayette, Ala. There were 30 young people converted who were attending the Vacation Bible school.

Pastor J. R. G. Hewlett is this week in a meeting in Pharsalia Church, with E. H. McElroy assisting. Next week he preaches in his own church, Paul, Tallahatchie County.

There are fifteen Rumanian Baptist churches in America with 1,500 members. They have a radio broadcast once a week, the only Rumanian broadcast in this country.

First Church, Memphis has voted to move from its present location on Lauderdale Street to a new one on Poplar and North Parkway. This has been made advisable by the shifting of population.

To those who are air-conditioning churches we suggest that the process be confined for a while to the Sunday night congregation, to see if it really helps to increase the size of the congregation.

This week Pastor W. H. Wood has H. B. Speights with him in a meeting in Salem Church, Scott County. Next week he will hold the meeting in his own church, Wilkinson Memorial, Smith County.

The Baptist Messenger says that in Oklahoma City there were in June two-thirds as many divorces as there were marriage licenses issued. This grievous condition will be halted only when our people are distressed at the sin of it.

The Kansas City Star says that liquor is the major cause of traffic deaths in Kansas City. It is good to see a great daily coming out boldly with the truth. But it does not accept liquor advertisements and so its hands are not tied.

"Shall the throne of iniquity have fellowship with thee which frameth mischief by a law?"—Palm 94:20. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak."—Rom. 14:21.

The Daily Vacation Bible school held at Calvary Baptist Church, Jackson, was a success in every way. From the very beginning a spirit of sincerity and faithfulness to duty possessed both worker and pupil. Miss Enid Henry served again most efficiently as our principal. At the end of two full weeks many were saying, "Let it continue." Bible study, handcraft, character and Bible stories, devotion and fellowship is a rare combination of forces for building Christian citizenship. There was a total enrollment of 309, and an average attendance of 278. Every one of the 65 and more workers went away tired but glad to have had a part in training youth of today in fuller and more abundant living.—Willis Brown.

Pastor D. W. Moulder had brother R. A. Eddleman with him in a meeting at Beulah Church, Simpson County, July 2-7. There were 24 additions to the church, 18 of them by baptism. A substantial offering was made of produce and money to the pastor, and the helper was sent on his way rejoicing. The church seemed to be greatly revived.

Rev. C. E. Welch of West Memphis, Ark., writes: "I am expecting to assist brother B. A. McCullough in a meeting at Old Harrisville Church, in Simpson County. The meeting to begin the fourth Sunday in July. I crave the prayers of friends and would love so much to have old friends from other communities come and be with me. Yours behind the blood."

Macon: Our meeting here closed last Sunday night. The Lord gave us a gracious revival season. Dr. L. G. Gates of Laurel made a great place for himself in the hearts of our people. Ten were added to the church by baptism. We are confident that there will be others. Attendance throughout the meeting was the best this pastor has seen. We thank God for brother Gates, and for the blessings that come.—R. D. Pearson.

Richmond, Virginia—(F. M. B.)—Mr. and Mrs. C. K. Djang of China, who have been studying in the United States, are planning to return to their native land in August. They will go to Shanghai where Mr. Djang has been called to teach in the Religious Department of the University of Shanghai and also to serve as associate pastor in the University church. Mr. and Mrs. Djang will sail from Vancouver on August 19 and expect to arrive in Shanghai on September 4.

From Purvis Pastor D. A. Hogan reports that the boys and girls were enthusiastic about the Vacation Bible school which enrolled 49 and ran two weeks. A great deal of good was done. The revival was from June 18 to 25. Rev. O. P. Estes of Bogalusa preached and Rev. Joe Canzoneri led the singing. The Lord was gracious, adding 16 to the church, six by baptism. Following the meeting three others joined on Sunday, two by baptism. "Dr. Estes and brother Canzoneri make a great team to work with."

Dean Inge, one of the most brilliant, and one of the most noted and scholarly anglican writers and ministers, has this to say about Romanism: "Catholic Christianity persecutes cruelly whenever it has the power. Its diplomacy is tortuous and dishonest; it has paganized the Gospel beyond recognition; it maintains its influence by bogus miracles, indulgences, and purgatory pick-purse. Like all governments which collect their revenues by false pretenses, it is driven to impede education and to issue a list of prohibited books."—Spectator.

The Baptist and Reflector some time ago expressed disagreement with Dr. C. E. Maddry's statement in The Commission on the matter of cooperation between Northern and Southern Baptists in foreign mission work. In a later issue of that paper Dr. Maddry explains that he does not favor organic union between Northern and Southern Baptists, but such division of territory as will prevent duplication and overlapping. This has been done in Europe, and it could be done in Asia, and, as Dr. Maddry suggests in Mexico. But it still remains that Northern and Southern Baptists jointly own and operate Shanghai University in China.

Mrs. C. L. Key writes that Blackwater Church, Kemper County will hold their revival meeting beginning fifth Sunday in July. Pastor Otho Mosely will be assisted by Rev. D. L. Stennis. Sunday will be homecoming day and a large congregation is expected for an all day service. Mrs. J. Lee McWilliams is probably the oldest member of the church, celebrating her ninetieth birthday, July 30.

We began our meeting at Pittsboro on the fourth Sunday in June and continued for six days. Although people were busy, they made plans to come day and night. Attendance was good from the beginning to the close. Reverend J. B. Middleton, pastor of the Eupora Baptist Church, did the preaching for us. His sermons were scriptural, pungent, and powerful. As he brought these great gospel messages all were made to feel that it was good to be there. We feel that brother Middleton's coming to us at this time will have lasting effects for good upon the church and community. There were three added to the church—two for baptism and one by letter.—Cecil H. Ellard, Pastor.

Dr. J. D. Franks has served First Church, Columbus, as pastor for eighteen years. They have been years of spiritual blessing and progress. In 1921 the church reported 541 members. There have been added 3,198, of whom 1,131 came by baptism. There are now 2,048 members, having received 109 in the past eight months. There are now 1,551 in Sunday school including the mission school. An excellent Sunday school building has been erected. All the organizations are doing good service. Nearly \$400,000 has been given to all objects, including nearly \$100,000 for missions. There is a healthy growth in giving within the past year. The church and pastor have sought to evangelize the adjacent territory. The church has set apart five of its young men to the gospel ministry. The Lord give them many more years of fruitful ministry together.

The business interests of the city of Jackson have their eyes open. They know that gambling and the sale of liquor are a serious hindrance to every legitimate business. Because of this it is said that they brought pressure to bear on the governor to suppress these nuisances across the river from the city of Jackson. A campaign was begun by the dry forces to secure action. This was taken up and supported by the business men of Jackson. The Governor got busy and put the National Guard into action, with the result that raid after raid was conducted and probably \$100,000 in gambling and liquor equipment were destroyed, the operators arrested and put under bond. It is probable that but for this insight of business into its own interests the raids would never have been made. Other places are being operated without hindrance because the business men in those places haven't sense enough to know what is good for them, or lack the courage of their convictions. The city of Jackson is made up of exceptionally fine people, and business is probably better there than in any other part of the state. This is due to the good people and a good city government. In places where liquor is being sold in Mississippi without effort to prevent it, business is far below what it is in Jackson. "Righteousness exalted a nation." "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity."



## Sparks and Splinters

In First Negro Church, Richmond, 417 were recently baptized in 95 minutes.

First Baptist Church of Union called Dr. L. B. Cobb of Oklahoma City. He accepted the call last Sunday—R. I. Miller.

While the death toll was heavy during the Fourth of July holidays, the number is said to be less than last year.

Rev. L. W. Smith, newly elected Mission Secretary of W. Virginia Baptists, died of heart ailment June 8.

There are said to be something less than a million casualties among Japanese soldiers in China since the war started.

This week Rev. D. L. Stennis of Enterprise and Pastor T. L. Heath are holding a meeting in New Zion Church, Kentwood, La.

All applications and requests for information about position in hospital which have come to our office have been sent on to the hospital.

Dr. Chas. F. Leek of Montgomery, Ala., will preach and Rev. W. W. Grafton of Hattiesburg will sing in a revival meeting at Crystal Springs.

The Atlanta Baptist Ministers' Conference highly commends the Christian Index' special Baptist World Alliance number and hopes all the people will get a copy of that issue.

Brother Middleton, clerk of Bethel Church in Copiah Association, says the annual revival meeting begins July 16. Rev. M. A. Davis will preach. All invited to come and to pray.

A few places are left in the bus going from Clinton and Jackson to Atlanta, Ga., for the Baptist World Alliance. See advertisement in this week's Record. Write C. Carmon Sharp, Clinton, Miss.

July 7 was the birthday of the present editor of the Biblical Recorder of North Carolina, Dr. G. W. Paschal, as well as that of the first editor, Thomas Meredith. They seem to be just two days behind the editor of the Record.

In the first six months of this year, according to reports from Tuskegee Institute, there were four lynchings in the United States; three more than for the same period last year. Two were in Florida, one in Georgia and one in Mississippi.

Twelve of the girls from the Baptist Orphanage attended the exercises of the Mississippi Baptist Assembly at Hattiesburg. They were most courteous assistants in the dining room and pleased everybody by their lady-like conduct.

It is said that the Russian authorities are having a hard time keeping the people from saying "Thank God." You may have heard of the atheist who said, "Thank God we have proved there is no such being as God."

Pastor E. C. Farr at his last service at North Carrollton Church, on Sunday, welcomed seven new members. He is given up with sincere regret as he resigns to give his time to work with the Convention Board.

Rev. G. A. Smith of Laurel is holding a meeting in one of his churches—Eden Church in Jasper County. Began Saturday, July 8th. Rev. B. Frank Smith of Lyon doing the preaching. Also holding a meeting at Tucker's Crossing, Jones County, third Sunday in July, S. B. Harrington preaching.

Dr. Judson Chastain is this week in a good meeting with one of his three Sunday afternoon country churches. Sunday night preaching and mid-week prayer meetings here in Lexington are in charge of the associate pastor. Our two weeks' Vacation Bible school closed out on high key. More than one hundred attended, and everybody happy.—J. G. C.

A member of Arcola Church writes that Rev. W. A. Green of Waynesboro was with them recently. There were 17 additions; fourteen by baptism. This member says that Pastor C. C. Carraway is an untiring worker, winning the lost. The people come to hear him preach the old time gospel; and the members are hoping that he and his noble wife will be with them many years to come.

Pastors may let their people know that radio programs are being given over WSB, Atlanta, telling of the Baptist World Alliance. They began July 7.

Major P. B. Green, pastor of Macedonia Church, Lincoln County, taught a Sunday school class of 165 women on July 2. There were 308 people in Sunday school. He also preaches at Shiloh Church, Lawrence County, where one lady, Mrs. Jessie Williamson, turned in \$10.00 made from a missionary hen. This hen grew 22 chickens that sold for ten dollars. Other sisters are yet to report.

There were 21 additions to the church at Iuka, as a result of a revival in which Dr. R. E. Guy of Jackson, Tenn., did the preaching, aiding R. E. Pate pastor. The music was led by Robert L. Cooper of Aberdeen, Miss. Dr. Guy and brother Cooper are efficient, tireless workers, and our church has been greatly strengthened by their prayers and efforts the two weeks they were with us.—R. E. Pate.

Dr. S. H. Jones of Brookhaven endeared himself to the hearts of the people of Bogue Chitto during the revival meeting June 25-July 2 in which he did the preaching. Not only was the attendance and interest of the people excellent but a fine spirit of cooperation was manifested by all concerned. The church was built up constructively and will now do a better work. Eleven were added to the church—eight on profession of faith.—M. J. Anderson, Pastor.

Bethlehem, Jones County, closed a fine Vacation Bible school June 30; enrollment 48. Pastor G. G. Mooney was principal, assisted by Mesdames Geiger, Nix, Dunigan, Miss Dunigan, Miss Walters, Mrs. Walters, Miss McElroy, Miss Richardson. Rev. G. L. Moore led good devotionals. Pastor Mooney taught "Building a Standard Sunday School." He is now at Victory holding a meeting and Vacation Bible school, assisted by former pastor G. W. Smith.

Dr. J. D. Grey, pastor of First Baptist Church of New Orleans, is preaching at two state assemblies this month. July 3 through 7 he is preaching twice daily at the Mississippi Baptist Assembly at Hattiesburg, and July 9 through 16 he is preaching at the Virginia Baptist Assembly at Massanetta Springs, Virginia. In his absence the pulpit is being supplied one Sunday by Dr. C. V. Edwards of Texas who became pastor of First Church, New Orleans, exactly 40 years ago this month.

It's wonderful how far of the truth a man may go and still be governor of a State. The new governor of Louisiana who says he is a Baptist is reported in The Times Picayune as saying that when the Baptists had raised \$75,000,000 the secretary stole a large part of it. He was simply trying to drag a red herring across the path that some high in office in Louisiana have made a stench. Baptists have had their troubles ever since Judas Iscariot, but Governor Long was barking up the wrong tree that time.

According to 1939 statistics furnished by Dr. J. H. Rushbrooke, there are 12,028,163 Baptists in the world. Of this number, 10,607,278 live in North and South America. There are 7,876,250 members of Baptist Sunday schools, and of this number, 6,938,607 live in North America. The above figures do not include Russia. Baptists have lost 4,162 in Great Britain and 9,000 in Sweden, the latter due to Pentecostalist influence. The following countries show an increase: Burma, 5,500; China, 2,000; South Africa, the Cameroons and Congo, 3,500.—Watchman-Ex.

At the Baptist Assembly the editor spoke a few minutes on Tuesday evening, urging the people to vote in November for the changing of the Mississippi constitution so as to make it possible for those who wish to do so to make religious and charitable institutions beneficiaries in their wills. At the conclusion of the service one pastor told us that a lady in his church recently wished to will something to the church for a building which was needed. But the lawyer told her it could not be done in Mississippi. Our people will see to it that this is changed in November, if they are properly informed about the matter.

Our meeting at Carterville closed with fourteen additions to the church. Brother Otis Perry conducted the meeting. This was his third meeting with us, and one of the best. He is a good Bible teacher. The church believes in him and gave a hearty united vote to pray for him in his work.—A. L. O'Brian.

Our meeting at Stringer begins Wednesday July 5 to run to the 14th. Brother W. L. Meadows of Quitman is to preach and Joe Hudson of Tylorsville is to lead the singing. A Vacation Bible school will also be held. Brother Meadows used to preach and teach at Stringer. The census reveals an exceedingly large number of possibilities. We have recently bought some adjoining lots and plan to rebuild.—Eugene I. Farr.

For the first time in several years the Summer Baptist Church had a Vacation Bible School for ten days, June 5 to 16. A total of 70 pupils and faculty were enrolled, while those who came for only one day or part of a day brought the total attendance to more than 80. All four departments did excellent work, and the primaries and juniors in particular wanted the school to continue longer. The commencement program the last night of the school was indicative of the emphasis placed upon Bible study and memory work. The W. M. S. of the church served a picnic lunch to the entire school the closing day.—J. H. Pennebaker, Pastor.

There were two conversions in the Vacation Bible School at Blue Mountain, in the Sunday school "over the ridge" which had been conducted by the Y. W. A. of Blue Mountain College during the session. It was under the auspices of Lowrey Memorial Church. Miss Louisa Smith was director, assisted by Misses Mildred May and Lorena Mitchell, students in B. M. C.; also by Mrs. Adair. The attendance reached eighteen, averaging 14. The handwork proved very popular. A good program closed the week. Rev. Clarence Palmer spoke every evening except once when Dr. J. S. Riser spoke. Total expense was only \$11.43.

In a very informing talk at the Mississippi Baptist Assembly last week, Mr. Owen Cooper of Jackson said some one had estimated that at the present increasing rate of divorces, half of the people married in 1938 will be separated by divorce. Now we read in an exchange that in Fulton County, Georgia, in which is the city of Atlanta, the grand jury found that there are more divorces than marriages. And yet some of our churches pay no attention to this matter when their members are divorced; and some of our preachers introduce couples to adulterous unions by performing the matrimonial rites for divorced people with no questions asked.

During the revival at Lambert there were 18 added to the church. Twelve of these were by profession of faith and six by letter. The preaching was done by J. H. Kyzar of Drew, and the singing was led by Jesse L. Boyd of Meridian. Every one was highly pleased with the services which were attended by large numbers. Brother Kyzar brought us fine spiritual messages that will not be soon forgotten. Sunday, July 2nd, at the evening hour, the closing services of the revival, Pastor R. W. Porter had the joy of baptizing 13 fine young people. There are still others awaiting baptism who could not be present at this service. Pray with us that this revival spirit will continue.—R. W. Porter.

Dr. L. Bracey Campbell, who writes the Sunday school lesson exposition for the Record (and there is none better), has been nearly two years pastor of Gentilly Church in New Orleans. He went there with the purpose under God to build a church worthy of His name. People are coming regularly into the church. The first year he asked the Lord for fifty new members and they came. In the second year he and the church have been praying for 75, and the prospect is good for them by the end of the second year, Sept. 30. Next year they will ask for more. The building is crowded and more room is needed. There has been no boom, but a steady growth. There are not many rich people in the community but most of the people own their own homes. You may help by joining him in prayer.

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Thursday, July 13, 1939

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

## The Word of God On Strong Drink

"Yea, let God be true, but every man a liar." Romans 3:4. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor. 10:13.

Whose Words Will You Believe? The Words from God, or, The Words from Men? Who Knows Best? Who Can Take the Long Look All the Way to the End? Who Alone Knows How it is All Going to Turn Out? God! or, men?

## Hear What the Word of God Declares to Be True!

"And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. . . . Cursed be Canaan, a servant of servants shall he be." Genesis 9:20-25. At the first mention of strong drink, it caused one of the best men of his time to get drunk. It brought a state of nakedness about. It causes a shameful scene. It brought a curse upon the family.

Again the Word of God speaks: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 20:1. Men say it is all right. God says it "laughs at you." God says it is like a destructive raging fire, or storm. Men say it is good for the brain. God says wise people do not fool with it. Do you believe God, or men?

Again the Word of God speaks: "Be not among wine bibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. . . . For a whore is a deep ditch; and a strange woman is a narrow pit. . . . and increaseth transgressors among men. . . . Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again." Proverbs 23:20-35. Men say it is all right. God says we are not to even be among those who participate. God associates it here with gluttony, adultery and bodily hurt. Men say it is all right. God says "at the last it biteth like a serpent and stingeth like an adder." Who is right? Who knows best? An Omnipotent God, or, some puny business or professional man?

Again, the Word of God leaps out at us: "Woe unto them that rise early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. . . . they regard not the work of the Lord, neither consider the operation of His hands. . . . Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put sweet for bitter and bitter for sweet. . . . Woe unto them that are mighty to drink wine, and men of

strength to mingle strong drink." Isaiah 5:11, 12, 20, 22. God Almighty says it is not well with the "Smart Alex" who brags about how much wine he can "put under his belt and still walk a straight line."

A stalwart sets an example: "And Daniel purposed in his heart that he would not defile himself with. . . the king's wine." Daniel 1:8.

Shouts the Word of God at the false leader of the people: "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink, he shall even be the prophet of this people." Micah 2:11. Yes, occasionally a preacher, a priest, a prophet will defend liquor. That does not take God by surprise. Long ago he said it would be so, but God adds, the false religious leader is lying. He is the kind of preacher a corrupt people want.

The Word of God is not through on the subject, for listen, "Yea, also, because he transgresseth by wine, neither keepeth at home, and cannot be satisfied. . . . Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. . . . Woe unto him that giveth his neighbor drink, and putteth thy bottle to him, and maketh him drunken also that thou mayest look on their nakedness." Habakkuk 2:5, 12, 15. Someone says, "It is nobody's business but my own, if I want to give a neighbor a drink of liquor." God Almighty says, "Look up man. Look up woman. I have something to say about the creature I made." You will stand before God some day in judgement. Will you take your liquor bottle with you? Do you then want your breath laden with the odor of liquor?

What says the Word of God from the New Testament?

"Let us walk honestly, as in the day; not in rioting and drunkenness, . . . not in strife and envying." Romans 13:13, and, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Romans 14:21.

The Word of God dares to say to us: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." I Corinthians 5:11.

The Word of God declares that the drunkard along with other unrighteous persons will not be saved. "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God." I Corinthians 6:9-11. Have you been "born again," "through faith in the Lord Jesus Christ."

The Word of God makes it clear, "Now the works of the flesh are manifest which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, withcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." Galatians 5:19-21.

God's Word insists that God is very careful about His housekeeping: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's Book of Life." Revelation 21:27.

Just one way to become fit for God's Heaven, and, for companionship with Jesus, namely, "And the blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

"Lord Jesus, I long to be perfectly whole, I want Thee forever, to dwell in my soul. Break down every idol, Cast out every foe, Now wash me, And I shall be whiter than snow."

## THE NORTHERN BAPTIST CONVENTION

III

By Norman W. Cox

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To understand the situation of Northern Baptists, we need first to study the geographical contrast. The Northern Baptist Convention covers about three-fourths of the territory of the United States. Although it has a geographical area of three times as large as the Southern Baptist Convention, which area has three times the population of the South, their churches have less than one-third of the membership. They have approximately eight thousand churches, with a membership of slightly less than one million and a half.

The territory of the Northern Baptist Convention has the extreme east and the extreme west. It has the large desert areas, and the great cities of the nation. It has the terrific pressure of foreign and industrial concentration. We have missionary needs in the South, but they are small as compared with the situation in the North. You can actually find a town of twenty-five thousand people in the North that hasn't a Baptist church in it. There is one town in West Virginia of seventy thousand that has one small Baptist church of four hundred members in it. There is another town in West Virginia, a steel town, that has about thirty-five thousand population, and a Baptist membership of less than two hundred. And the Baptists are strong in West Virginia as compared with conditions generally in the North. There are practically as many white Baptists in the state of Mississippi as there are in the states of Ohio, Pennsylvania and New York, which states have a population of twenty-three millions of people.

The state of Montana has nearly three times the geographical area of Mississippi. It has about half the white population of Mississippi, and the Baptists have about four thousand members in the whole state. A classmate of mine in the Seminary is pastor of one of their main churches. He told me not long ago that at their last State Convention, the average messenger to the convention traveled better than four hundred miles, and that the nearest Baptist church to where the convention met was one hundred and twenty-five miles.

Be it said to the great credit of Northern Baptists that they have a missionary passion that does them credit. They are trying to meet the situation. They are wrestling against terrible odds. They are not only few in numbers, but so tragically divided in fellowship. One group wants to evangelize, and the other to socialize. The consequence of this conflict in program serves to neutralize much of their effort.

In our Southern states we have a rich denominational life. We have one or more excellent educational institutions. We usually have a hospital and an orphanage, and an excellent denominational paper. Besides these resources for enrichment, our ministers serve many more churches, both large and small. We are folks. We amount to something in a large way. Our state Baptist forces are led by a splendid staff of well trained workers. The supplemental service rendered by our Sunday School Board, and the wonderful work of the women and the brotherhood, all enables us to make a very powerful impact upon the lives around about us. I believe that when all of the facts and factors are taken into consideration, that the proportional impact of Northern Baptists upon the people at large and in their territory, is not more than ten per cent of the impression the Southern Baptists are able to make upon the general public.

More next week.

—BR—

The New York Assembly by one vote passed a bill legalizing pari-mutuel gambling on races. It goes to the people for a vote of approval or rejection.



# EDITORIALS

## THE ASSEMBLY

It's a happy group at the Baptist Assembly down at Hattiesburg. The Woman's College makes a good hostess. The meals were well prepared and well served; abundant in quantity and satisfactory in quality. The campus is beautiful with large trees, water oaks, pecans and pines. The auditorium is ample and easy to hear and speak in. Out on the campus seats were provided for the early morning devotional and the vesper service at sunset. The dormitories were put at the disposal of the visitors and many found it as economical to stay there as to live at home.

Those responsible for the program, like those responsible for the entertainment, had made good preparations to spread a spiritual and intellectual repast. The morning began with a devotional led by Mr. Owen Cooper of Jackson, a layman influential in business and active in his church. He was assisted by his capable wife. And when breakfast was over the classes assembled for every kind of study from pastors to beginners. Good work was done here.

Then all assembled at 10:50 for worship in song led by Rev. W. W. Grafton, who sings so enthusiastically that all the folks are soon vocal. Two speakers featured this inspirational hour, Dr. Haight of the Baptist Bible Institute and Dr. Grey of First Church, New Orleans. Dr. Haight gave us a series of Bible studies on Practical Christian Living, taken from the parables of the New Testament. Dr. Grey unfolded Bible incidents with inspiring messages.

And if you ever had a chance to rest you got it at the Assembly in the afternoon. Then came the games for all and sundry. You should have seen your Mission Secretary, alias "Scotchie" making home runs in soft ball. If perspiration is the better part of inspiration, he gave a demonstration. You should have seen those preachers "unlax" along with the rest of the youngsters. You couldn't tell which from tother.

And then when supper was over, brother McCall, preacher now, led the sunset devotional in a way that did your soul good. The throng then assembled at the auditorium for worship in song and another address by Dr. J. D. Grey. His addresses were never long and always left you refreshed.

Before the retiring bell rang the young people gathered for a quiet devotional and then to bed. What a privilege to be able to gather with a fine group of people of like precious faith and have fellowship in our common salvation!

## "THE SPIRIT OF THE LORD IS UPON ME"

Read slowly and thoughtfully the record of Jesus' appearance in the synagogue in Nazareth. He had been there often before, throughout his boyhood days; but never in this capacity as now of the Messiah, the Anointed One, the Christ.

But notice with what ease and naturalness he conducts himself. He was thoroughly at home; completely the master of himself and of the whole situation. There was no surprise among the people when he "stood up to read." Other men had done that, but it soon became evident that he was different.

Notice his calmness and composure as "there was delivered unto him the roll of the prophet Isaiah." You might have expected him to be nervous, and to have difficulty in finding the place to read. Many a young man when undertaking to preach or conduct a service for the first time in his home church would have fumbled and been confused. But not he. He opened the book and found the place he was looking for and read it without a quaver.

"The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Deliberately "he closed the book, and gave it back to the attendant and sat down." What poise and serenity are here! What utter absence of self consciousness; what mastery of himself. He was a young man; he was in the midst of a group of inquisitive faces, among people who looked with increasing astonishment at the ease with which he led this worship. This calmness did not desert him. The people were amazed; he was entirely at ease. And then they grew hostile; they became violent as he talked with them, but his calmness did not leave him for a moment. They led him to the brow of the hill that they might pitch him headlong to the bottom. "But he passing through the midst of them went his way." He remained this way to the end. When mobs howled for him to be crucified at Jerusalem, he was the only self-possessed one in all the throng. He never winced.

This marvelous self control is proof of what he said, "The Spirit of the Lord is upon me." . . . "Today hath this scripture been fulfilled in your ears." This is what the Spirit of God does for a man; did for Jesus and will do for us. One who will bless others, must himself be self controlled. A nervous, twitching person cannot help other people. Jesus never turned aside; never turned back; was never afraid. "He set his face" many times against difficulties and hostile conditions. If you have seen the famous picture "Christ Before Pilate," you have admired his calmness; you have doubtless desired and sought to be like him. You have seen something of this calm seriousness in the faces of George Washington and Abraham Lincoln. But the light of the knowledge of the glory of God is seen in the face of Jesus Christ above all.

## ANointed TO PREACH

Jesus read from Isaiah about his being "anointed to preach." Nowadays when a man is sent out to preach he is usually ordained to the ministry by the laying on of hands. In the Old Testament times a prophet was set apart to his office by being anointed with oil. Both these simple ceremonies have the same meaning. They indicate that the one who is so set apart and sent out is given a special endowment of the Holy Spirit to fit him for his work. Thus when Elijah was finishing his ministry, he was told to anoint Elishah as a prophet in his stead. Elishah's last request of the old prophet was that he might have a double portion of his spirit, and it was granted him.

The one essential of a prophet in the Old Testament times was that he should have the anointing of the Holy Spirit. The one essential of prophesying was the presence and working of the Spirit of God so that the message was the product or outcome of the Holy Spirit. Jesus had the Spirit in such measure as no other man ever had. He spoke as no man ever spoke. In John 3:34 we read, "For he whom God hath sent speaketh the words of God: for he giveth not the spirit by measure." "Work for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God hath sealed." Jno. 6:27.

In the passage in Luke when Jesus read from Isaiah about being anointed of the Spirit there are three words used to describe what Jesus did under the influence of the Spirit. The first is evangelize, or "preach glad tidings." The second is "proclaim," and the third is "set at liberty." Thus in one verse the ministry of Jesus is described. And three other words describe the people who receive the benefit of his ministry. They are "the poor," the "captive and blind," and the "bruised."

Jesus began the sermon on the mount with "Blessed are the poor in spirit," as Luke says "the poor." And when John the Baptist sent from prison some of his disciples to inquire if Jesus were really the Messiah, one proof of Messiahship was that "the poor have the gospel preached to them." Any man who neglects the poor in his ministry does not have the same spirit which Jesus had. And this doesn't mean that he organizes charity associations and deals

out bread to the poor, but that he personally preaches the gospel to them. If his soul is drawn out to the poor, if he is pained that they do not have a fair chance, if he is "carried away with them that are lowly," if he seeks them out and brings them the message of life, then he has the Spirit of the Christ. It is the glory of the gospel that it brings comfort to the souls of the underprivileged. Alas that many of our churches spurn what they call the riff-raff. They despair of doing good where it is most needed. And not a few of our country churches turn over the floating tenant class of people to the ministry of the Holy Rollers. But he that ascended into the heavens is the same as he that descended into the lower parts of the earth. Jesus will be found with the man or woman who seeks out the depressed whom poverty has robbed of hope and spirit. To these the message is good tidings of great joy.

The ministry of Jesus is to the captives and the blind. We have drifted far from the objectives of Jesus. We are spending our efforts on the decent people and the more intelligent and cultured. He sought out the hard cases. We have despaired of them and confine ourselves to those which seem easier and more accessible, to those who have been bitter circumstanced and seem more likely to respond to the gospel. The preachers today who are baptizing most people are those that accept the challenge of the hardened in sin, those enslaved by the devil.

There are souls that are bruised, that have been buffeted by sin. To these Jesus would send us. To such as these he went. The saving of any soul is a miracle from heaven. There is no power on earth that can save a soul except the gospel of Jesus Christ, and that preached by a man who is anointed of the Holy Spirit.

Peter in his first epistle, 1:12 calls his readers to witness that they themselves were saved by the gospel which was preached by men endued of the Holy Spirit sent forth from heaven. And every man of us who is saved knows that it was in the same way that we were brought into the Kingdom of God.

The three words "preach" (or bring good tidings), "proclaim" and "set at liberty" (liberate), still describe the ministry of one who is anointed of God. Seventy-five years ago there were people in America who preached liberty as the right of every man; then there came a man who proclaimed liberty, sent out the emancipation proclamation, and slaves were set free. This is what the gospel was intended to do for a sin cursed world. And it will fulfill its mission when and where its messages are anointed of the Holy Spirit and thus bear a commission from heaven.

"He breathed on them, and saith unto them, Receive ye the Holy Spirit. Whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained."

The Collins Baptist Church has just closed a fine meeting. Rev. J. H. Street, West Laurel, Miss., did the preaching. Brother Street is a fine preacher. He brought the gospel to us in searching heart power. Additions were few, but the church was greatly helped.—Mack Jones, Pastor.

## THE CITY OF LOVE

The City that eternal love has built  
For those who honor their Redeemer's name  
Shall never know a touch of grief or shame  
For dwellers there are made immune to guilt.  
Since his atoning blood Christ freely spilt  
It sets the heart that yearns for peace aflame,  
And it bursts forth with rapturous acclaim  
For him who gives the joy that cannot wilt.

God's grace abounds to all infinity,  
No finite mind can comprehend its gifts,  
Nor can deep gratitude proclaim its worth.  
The soul that from all bondage is now free  
Knows how delightfully that it uplifts,  
And fills each passing day with holy mirth.  
—William James Robinson  
Kansas City, Mo.

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## TOTE FAIR WITH YOUR CREDITORS

Some old preachers of the early days used to exhort the young preachers to fear three things: Dirt, Debt, and the Devil. An authority on economics has just stated in a newspaper article that, among the alarming signs of today, is this: "People no longer seemed to be embarrassed by debt." And he wasn't speaking of national debts, but personal debts. High-pressure salesmanship, with the ever-enticing installment plan, and the desire to "keep up with the Joneses" and enjoy the modern conveniences and comforts of life—whether one can afford them or not—have led many to contract heavy debts, and often with no very good prospect of early liquidation. During these days the preacher must be extremely cautious, or he will be greatly embarrassed by debt. But if debt should become a necessity, as it sometimes does, be sure to "tote fair" with your creditors. Some preachers do not. This is a blunt statement, but it is true. Mind you, I said some preachers. Preachers are honest and want to pay their debts, but, through carelessness, some have been known to ignore past-due bills month after month for six months or a year, without a word of explanation. No wonder business men are sometimes shocked at such conduct, coming as it does from a minister of the gospel. If it is utterly impossible to make a payment on a long-standing debt, one should at least write his creditor, explain his financial situation, and assure him that he is not unmindful of the debt he has contracted.

Among the best and most helpful friends a minister has are the merchants and others who extend generous terms of credit, knowing that the preacher's salary is not always paid promptly. Such kindness deserves to be rewarded with the utmost courtesy and consideration. But preachers are not the only ones who offend in this matter of debt; laymen are often equally guilty, and should heed these words of caution. But I am especially concerned that ministers of the gospel so conduct themselves "that the ministry be not blamed."—X.X.X.

## THE PRAYER OF THE CONVERTED

"I am sure when we see one brought to know the Lord, we feel very much like one who has saved a fellow creature from being drowned. There is a poor man in the flood; he is going down, he is sinking, he must be drowned; but I spring in, grasp him firmly, lift him on the shore, and lay him on the ground; the physician comes; he look at him, he puts his hand upon him, and says, 'I am afraid he is dead.' We apply all the means in our power, we do what we can to restore life. I feel I have been that man's deliverer, and oh, how I stoop down and put my ear beside his mouth! at last, I say, 'he breathes! he breathes!' What pleasure there is in that thought! He breathes, there is life still. So when we find a man praying, we shout—he breathes; he is not dead; he is alive; for while a man prays he is not dead in trespasses and sins, but is brought to life, is quickened by the power of the Spirit. 'Behold, he prayeth.'"—C. H. Spurgeon.

## THEY PROMISED

1. That repeal of prohibition would greatly reduce taxes.
2. That it would balance the national budget.
3. That there would be no more unemployment.
4. That the saloon would not return.
5. That bootlegging and moonshining would be wiped out.
6. That crime would decrease and reverence for law would grow; that drinking among young people would be eradicated.
7. That drinking and drunkenness among women would decline.
8. That true temperance would make rapid progress as a result of the energetic endeavors of the anti-prohibitionists.—Baptist Observer.

The sympathy of a host of friends goes to Dr. A. J. Barton of Wilmington, N. C., in the recent death of his wife.

## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

## LOYAL TO THE RECORD AND TO HER CHURCH



MRS. SALLIE L. ST. JOHN

Mrs. Sallie L. St. John, mother of Charles J. St. John, Superintendent of Bowery Mission in New York City and six other fine sons and also sister of M. P. L. Love of Hattiesburg, left recently to spend the summer in New York City with Charles. She took along with her last week's issue of the Record and requested that all issues of the Record be mailed to her until her return to Brooksville. She said that she didn't want to spend the summer away without the Record to read. Miss Sallie, as she is known to all, has been a continuous subscriber to The Baptist Record for these many years. She paid up her pledges to the budget through the summer and also left an offering for the revival meeting before she left. She has been most faithful and loyal in the Master's Work.

## Newhebron

Rev. B. E. Philips has been pastor of this good church for more than 20 years and his people say that the longer he stays the better he gets. We were privileged to preach for them during their annual revival. Good preparations had been made, the crowds were large, the people cordial and the pastor was busy every minute. There were 21 additions. As examples of their faithfulness, one brother attended who is totally deaf. He says he enjoys the fellowship and that he wants to show his loyalty. Another came from a sick bed and had to use a seat for a bed.

Lawrence County subscribers are listed as follows: Wanilla 1; NEWHEBRON 36; Pleasant Hill 2; Calvary Church 15; Monticello 5 and 2 R. F. D.; Antioch 7; Fair River 6; Oakvale 2; SHILOH 44; Vernā 2; Jayess 1; New Hope 1; Spring Hill 3; OLD SILVER CREEK 22; SONTAG 9.

## She Loves The Record

I am sending my renewal on my 70th birthday. I've been reading the "Baptist Record" many years and now since ill health prevents my attendance at church services it is a special help and comfort. I've been a member of Providence Baptist Church, Forrest County, for 54 years and though I'm denied the privilege of hearing God's word proclaimed from the pulpit, I'm very much interested in the work of my church and that of the denomination. I wish ev-

ery family in the land had the privilege of reading the inspiring messages and helpful information the Record gives and here's hoping this may soon be accomplished.

May God's richest blessings rest on you and your staff in this great work.

Yours in Christ,

Mrs. J. T. Delk.

Baptist Record,  
Jackson, Miss.

Gentlemen:

Hereto attached is two lists of names—20 marked for 6 months subscriptions and 14 for 12 month subscriptions. Also a check for \$24.00 paying for same. This is more than 75% of the homes in our church membership.

Louin Baptist Church,

By G. W. Land.

Dear Brother Goodrich:

Things are going good with us, had another addition to the church yesterday and three a week ago. This full-time business works.

Cordially, your friend,

J. B. Smith, Ackerman.

(They have the E F Plan)

"Here's my renewal. I do not want to be without the Record even after moving out of the state.—J. M. Davis, Bogalusa, La."

"I heard the Record read each week by my father and mother when a child. Have been a subscriber myself for years. Couldn't well do without. I love it dearly.—Mrs. D. H. Pittman, Indianola, Miss."

"Enclosed is check for Record subscriptions. The Record is doing us good..

Faternally,

R. B. Patterson, Okolona."

(They have the E F Plan)

## FINANCIAL POSITION OF MISSISSIPPI WOMAN'S COLLEGE

By W. E. Holcomb, President

### I. Assets.

With the completion of the present efforts to stabilize the endowment of Mississippi Woman's College the assets of the institution will be well above \$900,000. The distribution will show \$500,000 plus in endowment and slightly less than \$450,000 in plant assets (buildings, equipment, etc). This will represent an increase of \$200,000 over the holdings of the College at any previous time.

### II. Liabilities.

At the beginning of the present administration, according to the audit of 1932, the internal indebtedness of the college was \$53,107.07, consisting of \$13,584.39 due on the plant plus \$39,522.68 current and bonds. As of March 25, 1939 this indebtedness had grown to a total of \$72,831.83—consisting of \$13,296 due on the plant together with \$59,535.83 current and bonds. It will be observed that the increase of approximately \$20,000 in liabilities is only 10% of the increase in assets and represents less than "carrying charges" on the inherited indebtedness for the period covered. The major set-back came with the loss of \$15,532.79 for the 1936-37 session following the Convention's withdrawal of the annual support fund. Registration took a precipitate drop of eighty students from the average of the preceding five years.

### III. To Discharge the Debt.

In the plan sponsored by the Education Commission and the College Trustees for refunding the debt over a long period, the College will discharge the obligation by "ear-marking" room rentals for the purpose. Even this year, at no little sacrifice for those carrying the load, a total of more than \$5,000 was set aside in this manner for "debt service." No increase in debt is contemplated—simply an orderly method for retiring what is already owed, by means already tested and found practicable.



## BAPTISTS AND THE BIBLE

By William James Robinson, D. D.

The uniting of three Methodist bodies is increasing the talk of organic union of all denominations. It should be noted that Methodists are not repudiating any doctrine, and are making no vital change in their methods of government. It is nothing more than three separate bodies of the same order uniting under one governing body. Methodist doctrines are no more changed by this union than Baptist doctrines would be if three thoroughly orthodox Baptist churches should unite, and drop the names they now use, and call themselves Union Baptist Church. Three names designating three bodies of the same faith and order are to be dropped, and as one body bear a new name. In other words three groups are to become one and assume a new name for exactly what was held sacred by all before.

Many who do not understand Baptist principles and doctrines regard us as narrow minded, ignorant and bigoted because we hold aloof from all movements by official bodies, looking to organic union of all Christendom. In the very nature of the case we have no other choice. Every Baptist church is independent of every other Baptist church, and of all human authority, and every member of every Baptist church has perfect freedom to worship God according to the dictates of his own conscience. In other words Baptists are individualists recognizing no authority but Jesus Christ as Savior and Lord. They hold that He has expressed His will in the Bible, and particularly in the New Testament, and that they can accept no other authority or rule. There is no way for Baptists to unite with another group except as individuals, and in so doing naturally cease to be Baptists. No one can speak authoritatively for Baptists, and on earth they recognize no authority but the Bible.

Baptists hold much in common with all Christians, and particularly with all evangelical Christians. For convenience in expressing their views Baptists have from time to time published Confessions of Faith, but in no sense do these take precedence over the Bible, and are only binding when they are true expositions of Bible truths. The New Hampshire Confession of Faith is used by many of our churches. Concerning the Scriptures it says:

"We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and there is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."

The vast majority of us believe that statement is substantially true. If it truly represents the place the Bible should have in our esteem we are unable to unite with those who do not hold substantially the same views. All who hold these views, and practice them as we do, are in accord with us already. Believing, as we do, that it is "a perfect treasure of heavenly instruction," we are unable to accept "the commandments and doctrines of men" as binding on us. We are ready, as was Apollos, to have the way expounded unto us more perfectly," but we are utterly unwilling to be brought into bondage to the doctrines of men, or to surrender one least doctrine set forth in the Bible (if one doctrine may be called least) or to have one doctrine ignored or "soft-pedaled." We insist that there must be no additions to Bible doctrines, and nothing taken from them, and not one doctrine neglected but all be held as one perfect body of doctrine, and all be preached and believed as the very Word of God.

We hold that the Bible is a perfect statement

of religious doctrine and is all the doctrines we need to hold or practice. In it we have the truth, the whole truth and nothing but the truth concerning Christian doctrines. We, therefore, refuse to recognize as binding on us anything that is out of harmony with its precepts. We are especially moved to take this position because Jude 3 reads as follows: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Believing as we do that the Bible is the supreme standard by which all human conduct, creeds, and opinions should be tried, we cannot accept any doctrinal additions to it. Since it gives no command to baptize any persons but believers we reject infant baptism on the ground that infants are not believers. We find that New Testament churches were self-governing bodies of baptized believers therefore we reject episcopacy as being unwarranted and unscriptural. We hold that every Baptist church is a pure democracy because we find that was true of all the churches named in the New Testament. We believe the Bible is "the true center of Christian union." What Christian will deny that this is true? Since it is the infallible word of God it speaks with finality. It ends all controversy. Baptists are fervently anxious that true believers unite individually with us on the Bible as the true and only center of Christian union. We feel that this basis is the only one that will truly unite Christendom and be in the truest sense God honoring.

Since vast multitudes of earnest Christians do not know our position on Christian union we owe it to them, to the world at large, and above all to our Lord to make our views known. If they are in accord with the Bible the world needs to know them, and if they are unscriptural, they are indefensible and discussion will reveal their errors. But who says they are unscriptural?

Experience proves they work. Wherever Baptists have proclaimed their doctrines vigorously, lovingly, and persistently, they have gained and are gaining, and heresies that have crept in are disappearing. That this is true is undeniable. Loyalty to "the faith which was once delivered unto the saints" must bring victory or God has not kept faith with His people. But He has never failed them, and never will.

Our one great concern is to be true to our Lord in every particular regardless of whether men regard it as essential or not. It is not ours to succeed it is ours to unquestioningly obey our crucified and risen Lord. We have done our part when we do this and leave the results with Him. The world needs nothing else nearly so badly as it needs to know, and believe, and obey the whole body of doctrine revealed in the Bible, and our supreme duty is to make it known to all.—Kansas City, Mo.

—BR—

Crystal Springs Church has put on a bus service to bring people in from the country on Sunday morning.

Our Baptist people have a just pride in the appearance of the children at the Orphanage. They are neatly dressed and are taught to have a pride in their personal appearance. They have the glow of health and happiness in their faces. It is good to see them show interest in and appreciation of whatever is attractive and beautiful. This is a part of their education. They have nothing of the "inferiority complex" sometimes found in children in an orphanage, and are made to feel that they are able to take their places among other people when they have grown up. Recently a girl in the Central High School of Jackson who had been on friendly terms with one of our girls from the Orphanage, but did not know where she lived, asked her friend from the Orphanage where she lived. When told she lived in the Baptist Orphanage, said in surprise, "You do? Well, you sure don't look like it."

## INCONSISTENT PREACHERS

C. H. Spurgeon

"Renounce the doctrine of Jesus dying in our place, room, and stead! Better for us all to be offered as one great hecatomb, one mighty sacrifice to God on one fire, than to tolerate for a moment any doubts about that which is the world's hope, heaven's joy, hell's terror, and eternity's song. I marvel how men are permitted to stand in the pulpit and preach at all who dare to say anything against the atonement of Christ. I find in the Dutch Church, in the French Church, and in the German Churches, that men are accepted as Christian ministers who will yet speak hard things against the atonement itself, and even against the Deity of Him by whom the atonement was made. There is no other religion in the world that has been false to its own doctrines in the way that Christianity has been. Imagine a Mahometan allowed to come forward in the pulpit and preach against Mahomet! Would it be tolerated for a single moment? Suppose a Brahmin fed and paid to stand up in a temple and speak against Brahma! Would it be allowed? No surely; nor is there an infidel lecturer in this country but would find his pay stopped at once, if, while pretending to be in the service of Atheism, he declaimed the sentiments he was deputed to advocate. How is it? Why is it? In the name of everything that is reasonable and instinctively consistent, whence can it be, that men can be called Christian ministers after the last vestige of Christianity has been treacherously repudiated by them? How is it that they can be tolerated to minister in holy things to people who profess and call themselves sincere followers of Jesus, when they tread under foot the precious blood of Christ, "reduce the mystery of godliness to a system of ethics," (to use the words of a divine of the last century) "degrade the Christian Church into a school of philosophy; deny the expiation made by our Redeemer's sacrifice; obscure the brightest manifestation of divine mercy; undermine the principal pillar of practical religion; and to make a desperate shipwreck of our everlasting interests, they dash themselves to death on the very rock of salvation." No; we must have the atonement, and that not tacitly acknowledged but openly set forth. Charity can go a good way, but charity cannot remove the altar from the door of the Tabernacle, or admit the worshipper into the most Holy Place without the blood of propitiation. So, again, the doctrine of justification by faith is one of the roots of the matter. You know Luther's saying; I need not repeat it; it is the article of a standing or falling church, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast." Do you preach that doctrine? Do you stutter over it? Are you half-afraid of it? My back must be turned against you; I know nothing of you; you are none of the Lord's! What saith the Apostle Paul to you? Would he have communed with you? He lifts his hand to heaven and he says—"If any man preach any other gospel than that ye have received let him be accursed!" That is Paul's saintly greeting; that is Paul's Apostolic malediction—an "Anathema Maranatha" upon the man that preaches not the Lord Jesus, and who does not vindicate the great doctrine of salvation by grace and not by works."

## The Open Air Preacher

"A believer preaching in the street was accosted by a gentleman who had been ordained to the ministry. Hands which belonged to arms decorated with lawn sleeves had been laid upon this gentleman's consecrated pate, and he was thereby made into an authorized minister. A wonderful thing this! How is it that those of us who were never the subjects of this solemn imposition manage to win souls for Christ? However, this man preaching the gospel in the street was stopped and asked by this successor of the apostles what right he had to preach; and he was not slow to give an answer. The preacher



Thursday, July 13, 1939

...this text—"Let him that heareth say, 'I have heard the gospel,'" said he, "in my own soul, and that is my permission to go and preach it, and I shall not be stopped by you."

...who preach the gospel in the streets are called lay preachers: but indeed you are much God's clergy as any others: for the apostle Peter distinctly calls the whole church, if you please, the mere laity, God's heritage, in the Greek, God's clerics, in that memorable address to ministers, which warns them against being "lords over God's clergy." All of those who believe in Jesus are God's clergy, and are authorized to speak the word in some form or other. Yea, the women have their places; even though they are forbidden to preach in the public assembly, there are times when they may address their own sex and others, much to the glory of God. Let them speak without fear, as when God gives them opportunity, in their modest, affectionate way. Let them tell of Jesus and his love. Somehow or other you are bound to say, "Come," whether you be men or women, ignorant or learned, and here is your permit for doing it: "Let him that heareth say, 'I have heard the gospel.'"

#### Penitence

"I have often thought it was a very beautiful instance, showing the power of penitence which a pious minister once related. He had been preaching on penitence, and had in the course of his sermon spoke of the sin of stealing. On his way home a laborer came alongside of him, and the minister observed that he had something under his smock-frock. He told him he need not accompany him farther; but the man persisted. At last he said, 'I have a spade under my arm which I stole up at that farm; I heard you preaching about the sin of stealing, and I must go and put it there again.' That was sincere penitence which caused him to go back and replace the stolen article. It was like those South Sea Islanders, of whom we read, who stole the missionaries' articles of apparel and furniture, and everything out of their houses; but when they were savingly converted they brought them all back. But many of you say you repent, yet nothing comes of it; it is not worth the snap of the finger. People sincerely repent, they say, that they should have committed a robbery, or that they have kept a gambling-house; but they are very careful that all the proceeds shall be laid out to their hearts' best comfort. True 'repentance' will yield works meet for 'repentance'; it will be practical repentance."

#### Tactful

"A foolish man, who had a fancy to preach in a certain pulpit, though in truth he was quite incapable of the duty, called upon the minister, and assured him solemnly that it had been revealed to him by the Holy Ghost, that he was to preach in his pulpit. 'Very well,' said the minister, 'I suppose I must not doubt your assertion, but as it has not been revealed to me that I am to let you preach, you must go your way until it is.' I have heard many fanatical persons say the Holy Spirit revealed this and that to them. Now that is very generally revealed nonsense. The Holy Ghost does not reveal anything fresh now. He brings old things to our remembrance. 'He shall teach you all things, and bring all things to your remembrance whatsoever I have told you.' The canon of revelation is closed, there is no more to be added. God does not give a fresh revelation, but he rivets the old one. When it has been forgotten, and laid in the dusty chamber of our memory, he fetches it out and cleans the picture, but does not paint a new one."

—

The editor of the Biblical Recorder tells of worshiping in a Baptist church, apparently in Philadelphia, where the pastor advocated open communion and church union. The church house cost three or four hundred thousand dollars, and there were less than seventy people present. When the light goes out the candlestick may as well be removed.

### A DESCENDANT OF WILLIAM WITTER LEARNS FROM RADIO

By O. C. S. Wallace

—o—

Nineteen years after the landing of the Pilgrims at Plymouth, the Pedobaptists of the Massachusetts Colony blamed William Witter for attacking one of their religious practices. He told them that "infant baptism was of the devil." So it is written in the history of that period. In 1651, William Witter invited John Clark, Abadiah Holmes, and John Crandall to come over from Rhode Island and hold a meeting at Swampscott. The three were arrested for holding that Baptist meeting. Obadiah Holmes was brutally whipped on Boston Common. The brutality caused a revulsion of feeling on the part of many of the Colonists. Their fellow-religionists in England also disapproved. The result was that the cause of religious freedom was advanced on this continent. In 1651, William Witter was 69 years old, and he was blind. That age was "old" at that time. My mother was in the eighth generation in direct descent from William Witter. Her name was Rachel Witter. From her I learned the fundamentals of our Baptist faith. She taught me unswerving loyalty to conviction and a fearless avowal of the truth.

Since I have become old and blind, I have thought much about my old and blind ancestor, and of how the fearless champions of the great fundamentals of our faith endured ostracism, hardship, exile, and persecution in the age to which he belonged. The Roman Catholics have made me think of him and them. Being blind, I sit much by the radio and listen. As I have listened, I have become impressed by the use the Roman church is making of the radio. Sermons by priests and religious addresses by laymen are heard over the radio which, because of the meat of the gospel in them and the soundness of the teachings involved, would appeal to Baptists and others. The multitudes who hear these messages are liable to judge all the teachings and practices of the Roman church by these. Able men also make historical addresses of a most arresting and impressive character. In these addresses the church of Rome is exalted, and the wrongs done by her are obscured or presented in a false light. The stories of the martyrs and the great leaders of that church are told in a captivating way, well calculated to create a sympathetic attitude on the part of hearers. The legends of the Roman church are also recounted in a manner to make the untaught and unwary believe that miracles are common in connection with the activities of this church. Constantly, also, the educational work of the church is presented to the thoughts of the people. This is done in a way not only to magnify its greatness, but also to suggest its superiority to the educational work of all others in this country and the imperative need of it to the stability and welfare of the nation. The average man, or woman, who listens to all or most of the messages put upon the air by the Roman church, if his knowledge of the history, teachings, and guiding principles of that church has not forewarned, would almost certainly have for the church a regard which the facts of the past and the present do not justify. In view of what has already happened in this country, and seems likely to happen, this is a portentous fact. This is not the place to name the conspicuous errors in the teaching of the Roman church, its anti-Biblical practices, and its dangerous ideas as to the relation it should sustain to the State. Suffice it to say that the ecclesiastical trends to which William Witter and men greater than he opposed themselves with all their might were but cubs compared with the full-grown lions which are at large now.

A clamor against the errors of Rome and of other false teachers whose words come to the people over the air, might be raised by pulpit and press, but would only be partly effective. A more effective method of giving truth a voice is at hand. It is by the use of radio. Multitudes listen to the radio who are rarely seen in the churches. Great numbers of our population are

being moulded in their attitude toward the churches by what they hear over the air. At present, no effective antidote to certain kinds of false teaching is heard over the air. Of all the believers in the New Testament, the Baptists are best qualified to meet these errors, whether from religious teachers who have strayed from the simplicities of the gospel, or from political and other propagandists who have strayed from the fundamental principles given in the New Testament for the guidance of human relationships in organized society. For the sake of Christianity in all the world, and for the sake of the nations, there is need of the most widespread and effective proclamation of the Baptist message, in the full measure of it as set forth on the Cross, in the Sermon on the Mount, and in all the life and conversations of Jesus Christ.

Something more than evangelism is called for. The whole New Testament message, as it affects life and destiny, here and hereafter, is demanded. Where others put humanistic motives, we can put redemptive motives. Where others see little danger in regimented lives for the people, if thereby their bread and butter may be made sure, we can exalt those principles of freedom, human initiative and responsibility which inhere in the teachings of the Gospels and the Epistles. Besides making known in clear expositions the truths by which men attain to the fuller and higher life, we can also tell of the Baptist heroes and martyrs who shook off the yoke of tyranny and opened the way for liberty and salvation.

There is no Baptist group in the world so well conditioned to do a world-moving and world-moulding work of enlightenment in the middle of the 20th century as the Baptists of the Southern Convention. There is no other enterprise today awaiting their attention so vast as this and fraught with such opportunities of immeasurable good to the world in this generation and in the generations to follow.

—BR—

Pastor Earl Brooks writes: Had a good day at Shady Grove, George County, Sunday; baptized four; work goes well. At Rocky Creek the church house has been redecorated inside. Meeting begins July 9, with Rev. G. O. Parker of Magee preaching; James Foster of Jackson leading the singing; work growing and outlook good. Pray for us.

The revival at the Webb Baptist Church May 27 to June 4 proved a real blessing not only to all the members but to the community as a whole. People were stirred by the powerful preaching of brother L. E. Green of Poplarville who knows his Bible and preaches it with earnestness and conviction. In spite of the rainy weather, the attendance was excellent both mornings and evenings. Towards the close of the meeting it was necessary to place chairs in the aisles to take care of those who came. Nine additions, six of them for baptism, were the visible results of the meeting. Three buses were operated practically every night, bringing people from the surrounding country, many of whom have little or no opportunity to attend services regularly. —J. H. Pennebaker, Pastor.

The Baraca Class of the First Baptist Church, Corinth, Miss., has been growing by leaps and bounds lately. Two months ago the attendance was about 35 each Sunday. They elected an enthusiastic young man, Mr. Hall Glenn, as president. He projected a campaign for new members. The class was divided between the Reds and the Blues. Captain Sidney L. Davis was over the Reds, and Captain W. B. Wright was appointed to lead the Blues. Workers were organized and sent out into the streets and lanes, highways and hedges and "compelled" the men to come in. The large Baraca room was soon filled and today, July 2, they filled the auditorium of the church, 248 being present. Enthusiasm is at white heat. The contest closes July 13 with a big fish fry. The class leaders say they are going to keep the interest and attendance up. Mr. R. C. Hinton is the teacher of this great class, and there is no finer Bible teacher to be found any where. —T. W. Young, Pastor.



# Mississippi Woman's Missionary Union

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We have had several requests for a copy of this devotional given at our annual W.M.U. meeting a few years ago by Miss M. M. Lacky.

### AMNESIA OF THE SOUL

It was Saturday evening round eight o'clock. He walked into the hospital; and following others, made his way to the sitting room. Finally visitors left, all except one lady and this stranger. He asked her, "Will a doctor come in here this evening?" She replied, "No," that this was merely a sitting room for guests. She told him where he might find physicians. Something about him aroused her interest, so she asked what doctor he wanted. He replied that he did not know. She asked where he was from, and to give her his name. He could not answer her queries. She found he knew nothing of his past life; hence he wanted to see a doctor. She called the superintendent, who soon realized that he was a victim of amnesia. A physician was summoned and soon it was noised abroad that we had an amnesia patient. Other physicians gathered in the room, and he was thoroughly tested. Our mother-hearted superintendent filled with love and sympathy for any lost boy, questioned him tactfully. She said her boy had his name on the inside front of his coat; what about his? No name was found, no laundry mark of any kind. No mark inside his shoe. He was completely lost to this past and his present surroundings. And he was such a gentlemanly fellow—in dress, in manner, in speech and in general appearance. He was assuredly the son of gentle folk. But he was lost, completely and overwhelmingly lost. . . . They took charge of him at the city jail, and every effort was made to discover from whence and where he came. In a few days,—and beloved, the pathos and tragedy of those days cannot be described. Just imagine he was your child. In a few days there came word from a distant state, that his father was coming to claim him. He had recognized his own from a picture sent out over the country. When told that his father would soon be there he exclaimed: "Oh, I hope I will recognize my father. I would so like to know what he looks like!"

On the left side of the head, just behind the ear, lies a lobe of the brain, as small as your little finger nail, here is the seat of memory. An injury such as a blow or fall striking this lobe will cause loss of memory. In other words produce amnesia. All knowledge of the past is dead and gone. No father, no mother, no family ties, no home, no friends—nothing, save perhaps a physical body carry round blank existence, sometime for years.

Just to the left of the upper part of your chest, lies a small organ which is known as the heart. Holy Writ intimates that this is the seat of the soul. Numerous Scriptures suggest the truth of this assertion:

"Create within me a clean heart, O God, and renew a right spirit within me." Paul said, "I have been reminded of that sincere faith, which is in your heart." Do you then strengthen your heart in the grace which is in Christ Jesus. "The heart is deceitful above all things and desperately wicked" . . . We could multiply these statements many times by His Word. The heart and the soul are one and the same . . .

Beloved, this is a Consecration service. Will it seem untimely for us to prayerfully consider, "The Amnesia of the Soul?" We are Christian women here assembled for the purpose of planning the Work our Lord has left in our care and keeping. Because of present world conditions we are living in a strange time. It is possible that with all our good intentions, our souls might

have been struck with some mighty force, controlling this troubled world today so that we have lost memory in a large way, memory of our Christian life of yesterday? We admit that we live in a strange time. Conditions in the best called society, are not what they were less than a score of years ago. Dr. Cranfill tells us that during the years from 1870 to 1914—about 44 years—the total consumption of cigarettes in America was 150,000,000,000. An amount not quite equal to the cigarettes the U. S. alone consumed last year. And men boastfully tell us that women used more than half of them. Do they strike a blow to the heart? Do they help to produce Amnesia of the Soul? A physician whose work is largely obstetrical tells me that babies from smoking mothers are born with tobacco hearts. The dear little things come here physically doomed.—And they are to be the parents of the coming generation.

In this cocktail and cigarette age when liquor flows like water, when women smoke cigarettes more offensively than men; when drunken drivers throng our highways; and on top of all this, when our courts are cluttered with divorce suits.—It does seem that we are hell bound . . . Certainly we have lost our memory of some Christian characteristics. May we briefly name some symptoms of approaching Amnesia of the Soul? In the first place the victim loses sight of home. What the memory of home means to many of us here! It has not that same sweet sacred meaning to some today. There is seated in this congregation a sister who has been a probation officer. She can testify to what I am not saying. Just recently certain mothers in respectable so-called Christian homes have, after the fall of the day, when darkness has settled over the earth, called up the probation officer and pleaded in anguish that she go out and find her daughters and do something with them. How often these probation officers hear these words: Do something with them. And for God's sake bring them home—home. The earthly home of the soul is the church. What about it? Why are the pews in so many of our churches empty today? Why are the doors of so many of the country churches closed, when there are hundreds of people who live in the community that could fill them every Sunday? Let us silently try to visualize the result of this on the coming generation. . . .

In the next place the victim of amnesia loses sight of father. . . . When our lost boy was told that his father was coming, he could not in any way imagine a picture of him. But hope came to his rescue. Paul says, "For by hope we are saved." Dr. Porter tells us that while faith is the first thing in the world, and love is the greatest. Hope is the last thing. For when all else is gone out of life, hope remains, be it ever so faintly. So our boy groped in darkness with a little glimmer of hope.

When that awful thing which rules the world today strikes the soul with such a force that even the Father is forgotten—the tragedy is unspeakable. . . .

When we lose the sense of our Father God, then we lose the sense of communicating with Him. Since this is done through prayer we lose the ability to pray. We forget how to pray. We cease to pray. As Christian women how much do we pray today? Prayer is practicing the presence of God. How much of our time in our homes, in our local society gatherings, yea in our weeks of prayer—how much time is given to talking with our Heavenly Father?

Is it altogether strange today that many of

us are suffering with Amnesia of the Soul?

When I began to consider saying a few words on this subject for my own soul's sake and for my beloved sisters, being doubtful as to the advisability of so doing, I consulted my friend, Dr. Gunter. His only advice was, "Be sure and bring out the positive side." I am so thankful there is a positive side. Some amnesia patients do get well. When the father of our boy arrived, and was shown into the room where his son was seated, the boy looked up as he entered the door. After a moment's hesitation a glad light gleamed in his eyes. He sprang up, threw his arms round his father and cried, "Oh, my Daddy, my Daddy." As that father clasped him close he exclaimed, "My son, my son." Those strong men on the police force, so accustomed to beholding hard things of life, wept with them. . . .

Beloved, our Heavenly Father is not only coming; He is already here; waiting in your home and mine; your church, your community, this convention to awaken us, arouse us, lift us up from the sluggish absorption of self and selfish things until we realize anew His presence in our lives.

Beloved, some of you who love me, and have patience with me throughout the years, are doubtless questioning why I should bring this message to you;—you who are and have been the backbone of our denominational work in the past and our hope for the future. I cannot answer your question. Certainly it is not from lack of faith in you or in our Christian people. Never have I felt a deeper joy than now in those who are building up the organizations in our churches. Nevertheless, and regardless of the interest they are taking in the up-building of the Kingdom, there are far too many who name the name of Christ by being attached to some church, whose lives are reckless and rampant; who are really suffering from Amnesia of the Soul. It is ours to so live and move that no loss of memory of the church home, or the face of the Father will be lost to them. May we not in this solemn hour re-consecrate our lives, our hearts, our souls to Him who waits here as our Special Guest. Then go back to our homes with the alert determination that from henceforth, we will, together with God, reach out with loving hearts and awaken others from the sleeping sickness of a sin cursed world.

Hold high the torch, you did not light its glow; 'Twas given you from other hands you know. 'Tis only yours to keep it burning bright; Yours to pass on when you no more need light. For there are little feet that you must guide, And little forms go marching by your side. Their eyes are watching every tear and smile; And efforts that you think are not worth while. May sometimes be the very helps they need; Actions to which their souls would give most heed,

So that in turn they'll lift it high and say, "I watched my Mother carry it this way." If brighter paths should beckon you to choose, Would your small gain compare with all you'd lose?

Then lift the torch; you did not light its glow, 'Twas given you from other hands, I think it started down its pathway bright, The day the Maker said, "Let there be light."

—BR—  
 God moves in a mysterious way his wonders to perform. In China there is a migration of millions of people westward on account of the war. Among them are many Christians who carry the good news of salvation to people who never heard it.

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Thursday, July 13, 1939

# The Baptist Record

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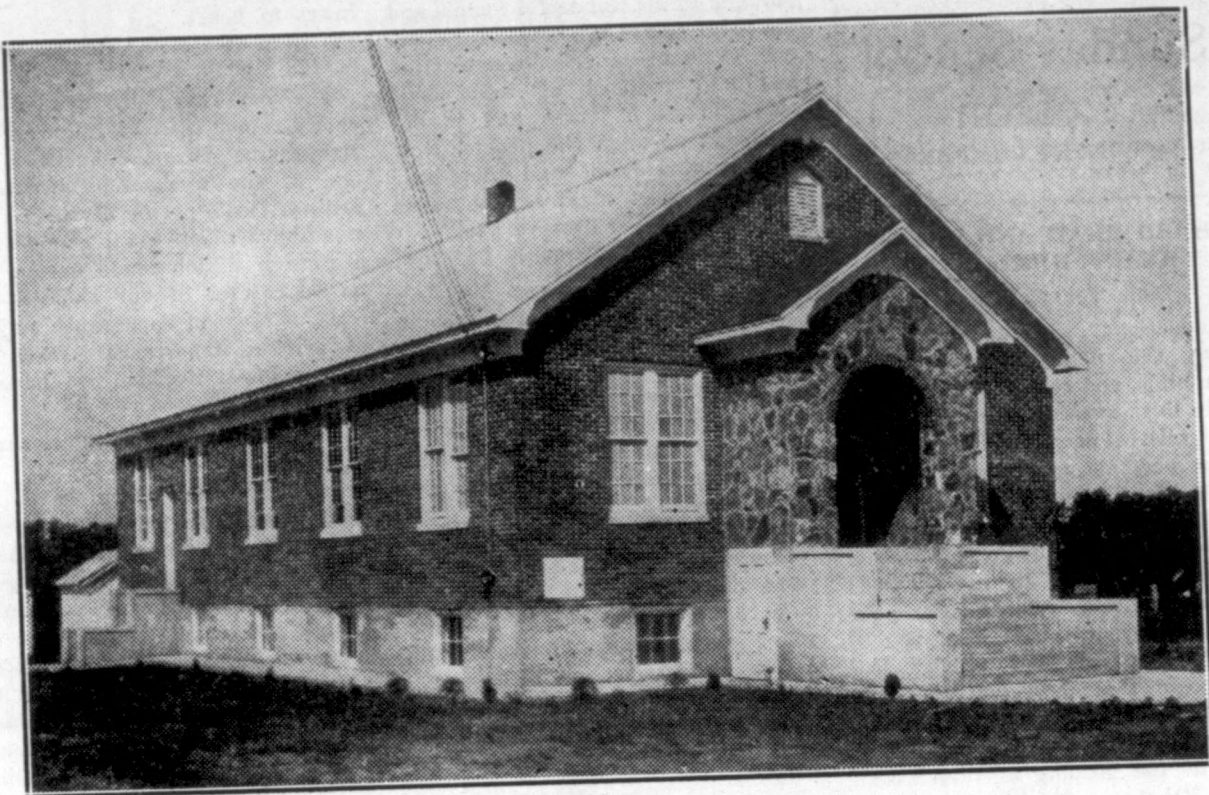
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MYRTLE BAPTIST CHURCH—BUILT 1938

## East Mississippi Department

By R. L. BRELAND

### Mr. and Mrs. W. J. McMullen Celebrate

Two of the most interesting char-  
acters are Mr. and Mrs. W. J. Mc-  
Mullen, of near Newton, Miss., our  
most splendid people, January 15,  
1939, they celebrated their 50th  
wedding anniversary. Fifty years  
ago W. J. McMullen and Miss Sal-  
lie J. Freeman, the daughter of a  
Baptist preacher, were married,  
Elder N. L. Clark officiating.

Nine children were born to this  
union, eight of whom are still liv-  
ing. Seven of these were at the  
celebration. All are useful and ex-  
cellent citizens.

They and their family have been  
the leading members of Midway  
Baptist Church, five miles north of  
Newton. Rev. L. G. Bassett is the  
present pastor.

His great-grandfather, a Baptist  
preacher, was put in jail in Vir-  
ginia for preaching the gospel.  
People came to the jail and he  
preached to them between the bars.

Old "Aunt Till," a family negress,  
who nursed brother McMullen when  
he was a baby, was present.

Many visitors were interested in  
the family heirlooms, a chest and  
secretary over 100 years old, a dis-  
play of tools and trinkets and a  
bowl of ivy from the grave of John,  
the first McMullen to come to  
America.

The McMullen family has been  
prominent citizens all down the  
years. May the Lord bless this  
happy couple.

—O—

Miss Zula Walton of Philadelphia  
Baptists Church speaks favorably  
of their new pastor, Rev. R. K.  
Corder, and family. They seem to  
be loved by the people of the church  
and town.

Rev. Wiley Flanagan of Pitts-  
boro recently married Miss Mary  
Alice Herring of Vardaman, Miss.  
They now reside in their new home  
at Pittsboro. Congratulations and

best wishes. His sister, Miss Minnie  
Lee Flanagan recently married Mr.  
Cleveland Cooper of Calhoun City.  
They will reside on the Gulf coast.  
May all these live long and useful  
and happy lives.

In a recent issue of the Com-  
mercial-Appeal there appeared the  
pictures of Dr. and Mrs. J. W. Lee  
of the Batesville, Miss., Baptist  
Church. They celebrated their 50th  
wedding anniversary June 26. They  
are among our best. May they be  
spared many useful, happy years to-  
gether yet. Congratulations, beloved  
brother and sister.

Miss Kathleen Hannaford taught  
the Junior grade in Pittsboro V. B.  
S. recently. She reports 50 or 60  
regular attendants in her grade.  
Miss Hannaford is a Blue Mountain  
College student.

Mrs. Lizzie Pittman and her Jun-  
ior Sunday school class of Oakland  
Baptist Church, Yalobusha County  
and three of her fine girls remem-  
bered me by letter and offering.  
May the Lord bless these fine  
friends.

Mrs. Ola Matthews of Coldwater  
Baptist Church, Neshoba County,  
writes: "Pastor Henry L. Byrd will  
begin our meeting the third Sunday  
in July." Mrs. Cooper, wife of  
Deacon Terry Cooper, is still very  
ill. May she soon be better.

The W.M.U. of Virginia Avenue  
Baptist Church of which my son  
is pastor, writes: "We are happy  
indeed to have your son with us  
as our new pastor, and we sincere-  
ly trust our relationship with him  
and his family will be both happy  
and helpful and of long duration."

A letter from Rev. O. P. Bre-  
land of Columbus, Miss., says: "I  
will go to Aberdeen next Sunday  
to prepare for the operation on my  
eye Monday, July 31." He is to  
have a slight cataract taken off  
his eye. May he soon be well.

Mrs. Josie Smith, one of the fine  
members of Pittsboro Baptist  
Church, is visiting her daughter,  
Mrs. Hannaford and daughter,  
Frances Gene, in Jackson. She is in

poor health but still cheerful. May  
the Lord bless her and hers.

Mrs. Sellen Denley tells of the

Coffeetown Baptist meeting. Big  
crowds attended and several addi-  
tions. Fuller report later.

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Mr. Middleton has collected many choice stories  
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## Sunday School Lesson

By BRACEY CAMPBELL

### A HARD HEAD AND HAUGHTY HEART HUMILIATED

Bible Text: 1 Kings 12

#### Introduction:

Lay this paper down now, get your Bible, and read this story. Now read this twelfth chapter again. Now take a pencil and a piece of paper and, as you read this chapter a third time, make a list of questions on it, as for instance, "Why did Rehoboam go to Shechem to be crowned?" I am not bothered as to whether you can answer your questions or not but I want you to think. And this one: "Why had Jeroboam fled to Egypt?" Read this chapter until you can tell this story entertainingly to a child. Now look at the heading of this lesson. Was Rehoboam hard-headed? Was he of a haughty heart? Was he humiliated? Look up Proverbs 16:18. Does that proverb find illustration in this incident?

#### I. Proposal of the People. Vs. 1-4.

##### 1. A ruse of the rabble. Vs. 1.

Rehoboam, the son of Solomon, began upon the death of his father to reign in Jerusalem. Sometime later a convocation of the nation took place at Shechem, a city in the territory of Ephraim. This convocation was, no doubt, in the nature of a convention of the leaders of all the tribes. By ancient custom of all the surrounding nations this meeting should have taken place in Jerusalem, the capital city; but the people caused this meeting to be called at Shechem because they wanted to get the young king away from the evidences of his father's skill as a builder and organizer in order that, thus being themselves from beneath the spell of the former King's greatness they might make earnest representation to the young king. They wanted him away from his fawning flatterers and ruder retainers in order that they might more effectively present their demands for relief from what they considered the injustices of Solomon's administration.

##### 2. The rise of a rebel. Vs. 2, 3.

Jeroboam, the son of Nebat, had fled into Egypt from the wrath of Solomon and was living in exile there. Jeroboam was undoubtedly a young man of unusual ability. He had charge of important work in connection with Solomon's building operations in Jerusalem. It had been prophesied that Solomon's kingdom was to be rent in twain and ten tribes of the people would choose Jeroboam as king. Solomon had learned of this prophecy and Jeroboam had fled to save his head. Now he was called from exile to Shechem by the leaders of the people.

##### 3. A request for rights. Vs. 4.

Little comment upon this verse is necessary. Solomon had maintained an expensive court. The cost of maintaining a harem of a thousand women is itself a considerable item. The great public works which Solomon had constructed as well as the

building of his wonderful temple and the royal palace which was for fourteen years in course of construction had laid burdens of tremendous weight both in taxes and in enforced labor upon the people. Now they wanted relief and their fair proposal was, "Make our burdens lighter and we will serve you."

#### II. A Postponed Response. Vs. 5-15.

##### 1. A righteous request. Vs. 4.

The request which the people brought to their King was a righteous one. Rulers should realize that they hold power on behalf of the people and that no people can remain free and at the same time yield obsequious obedience to the absolute will of any man.

##### 2. The ruler takes recess. Vs. 5.

The demand of the people was right and should have been granted at once. It is not unlikely that the young king had been apprised of the nature of the demand in advance. It is not at all likely that he even intended to grant it. He sought for three days time in which to devise a means of escape from granting it.

##### 3. Youth and age conflict in counsel. Vs. 6-11.

The advice of the old men was the advice of craft and cunning. "Speak good words to them, then they will be thy servants forever." Vs. 7. The old men do not advise the young king to lighten the burdens of the people or in any way amend the conditions of which they complain but to feed them fair promises and sooth them with smooth speech. Trained in the court of King Solomon these veteran diplomats could display all the plausible polish of the professional politician.

The young men knew little or nothing of this. They aimed at doing the same that the old men aimed at doing but they proposed to do it directly. From their standpoint there were about two questions to which they demanded an answer: (a) What did these bald heads and grey beards know about government anyhow? The old fossils needed to realize that they belonged to a day that was dead and that they were moss-back carry-overs into a day to whose demands they were not equal. (b) Why should a real king fear to tell a mob the truth? Let him tell them that his father was a sissy in comparison with him. Let him say, "My little finger is thicker than my father's loins." You think my old man was something, but you haven't seen anything yet. Go directly to the point! Be king! Tell those rubes to run and jump in the river.

#### III. A Response Which Raises Rebellion. Vs. 12-16.

Rehoboam resorted to the tactics of the bully. He was King Big-Bluff. Every such man is, of course, a coward. Every bluff and "four-flusher" is a milk livered poltroon. I make no doubt this youngster secretly feared the people. He would not dare take them into friendly intercourse with himself; but hoped, and maybe believed, that he might say, "Booh!" loud enough to scare them into silence.

But the people did not become frightened. They became furious instead and almost by the time the king had finished his speech the spirit of rebellion had spread from

heart to heart.

#### IV. Ruin of a Royal Realm. Vs. 16-24.

The boy king by one foolish choice ruined his own reign and destroyed his nation. His choice was one of the momentous events in history. God's people divided: Their strength divided: Their conquest by a foreign nation made easier. Let us be careful of our choices. The least of them in appearance may be of serious importance. When we have made a decision we have to live with it.

#### V. Rebel Becomes Revolutionary. Vs. 20-23.

In these verses we have the story of the rise to regal power of a political opportunist who fell into the error of doing ill that good might follow. Jeroboam, the son of Nebat who made Israel to sin thought he was doing right but did it in the wrong way and so has damned himself to everlasting fame as Jeroboam the Nebat who made Israel to sin. Be careful of believing that there is a bad way to do good.

### OPEN DOORS FOR THE GOSPEL A Young Bible Woman Rejoices In the Privilege of Giving the Word to Men and Women in a Frontier Town of Manchuria

The following letter is typical of correspondence that comes from our Manchurian Christian workers throughout this large field. It is from a young woman, Miss Chang Yan-Ching, a cultured, earnest, faithful Bible woman, who finished her Bible school training last year and is now preaching the gospel at Heinking, the new capital of Manchukuo. Miss Chang was asked to go to one of the smaller out-stations to supply until an evangelist could be sent there. She writes:

"This being a frontier town, the people here never heard of a woman preaching the gospel. They thought this a strange thing at first, and because of this many came to see this unusual performance. I could readily see that a number of those in my audience had come not to hear my message but to see a woman standing before a public audience and speaking as a man. What rejoiced me most was that so many had come and that God had given me this opportunity to witness for Him in a strange place. Many were unable to find places to sit down, but they did not mind standing for this unusual occasion. My concern at the first was not so much whether they would believe me or not, but whether I was able to open up to them the Word of God in such a way that they could understand. Thanks be to God! Every day the people came. In the evening time the audiences went from thirty to a hundred and more. Twenty registered as inquirers, some accepting the Lord, others desiring only to study the way. Three families who became Christians destroyed their idols.

"The need for this place is that someone can work here permanently. Please pray for the people of Wukeshu for so many of them are in spiritual darkness, yet many showing a desire for the light.

"The reason I am leaving at this

time is because a revival meeting begins in a few days at Hsinking and I must be there to help prepare the women for these services. I have received much valuable help from my experience this month working here in this new place and have great occasion to thank God for His kindness during my stay, for, I feel sure, a number were saved and the few Christians whom I found here have been built up in the faith."

In the same mail a letter came from down at Laichowfu, Shantung Provinces, where we labored for fourteen years, telling of the opening of a new preaching place there and of the readiness with which the people were receiving the gospel. So throughout China and Manchuria word comes from many places telling of the large open doors for the preaching of the gospel and of the ready reception in the hearts of many. Truly this is the time when we should press with all the force possible advancement of God's Kingdom in the hearts and lives of the people.—Charles A. Leonard, Sr., Harbin, Manchuria.

### LET US PREY

When Mark Twain wrote this "War Prayer" thirty years ago, he said, "It can be published after I am dead, for only dead men can tell the truth in this world and I have told the whole truth in that prayer." Here it is:

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun's flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory, now and ever. Amen.—N. Y. World-Telegram.

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Sunday Sch  
E. C. WILLIAMS.  
JOHN A. FARMER  
MISS RUBY TAYLOR, F

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Thursday, July 13, 1939

## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECT.

## The Assembly

The Mississippi Baptist Assembly was held in Hattiesburg, July 1-5, was a great treat for all attending. The program personnel, consisting of Secretary McCall, Dr. Hays, Dr. Haight, Miss Bucy, Mrs. Cooper, and those of the various state departments, certainly rendered most satisfactory service, and expressions of praise were heard on all sides of the good things we were privileged to enjoy during those few days.

The Woman's College management was most efficient and courteous, and we are surely most grateful to all who had any part whatsoever in making this side of the Assembly so satisfactory. It was indeed a very profitable and pleasant and happy week.

## Vacation Bible Schools

Never have we had so many expressions of approval of the Vacation Bible schools as we have this year, and they are coming every day. Many churches that have had these schools for many years are this time reporting the best yet—in both attendance as well as in the type of work done. Then, too, many of the new schools are surprised almost beyond words to tell of all the things that have come to them.

The Vacation Bible school is a most glorious opportunity for helping our boys and girls with many additional hours of Bible work during their vacation times. One pastor writes and says that even the teachers in his school thanked them publicly for permitting them to work in it, saying they received as much good from it as did the boys and girls. Surely, we cannot give out of the good things to others without receiving some of the good things back for ourselves.

## Natchez

From the Vacation Bible school report of the First Baptist Church, Natchez, Dr. W. A. Sullivan, pastor, and Mr. J. Newton Jones, principal of the school, we give the following: "We had a most enjoyable and profitable school, and are already making plans for our school next summer. At our commencement Friday night there were six who united with our church on profession of faith, and one mother, who had her two children in school, and who was a Methodist. Also we had two additions by transfer, one being a mother who had two children in our school, and one a member of the faculty. At our church service on Sunday morning, June 18, two from the Vacation school united with the church on profession of faith. This was after the first week of our school and is directly attributable to it. Altogether, there were nine professions of faith, all of whom united with the church, and two by transfer of letter. Was it worth it?"

## Reports

Be sure to send us the report of your Vacation school in order that we may have a complete list of all schools held in the state this year. Regular blanks will be sent upon request. Or, you may send it on postal cards, giving enrollment, average attendance, number of days the school ran, and other items you may have to give. Let's make the list 100% in reports of 1939 schools.

## A PROBLEM SOUTHERN BAPTISTS SHOULD NOT DESIRE

There may be a few "open church membership" churches calling themselves Baptist churches in the South. We have heard with great regret of one or two such. But they are numerous enough in the North to be troublesome; they are the logical sequence of the "open communion" practiced in many Northern Baptist churches. These churches, like the so-called Baptist churches of Great Britain and Ireland, require only a profession of faith and not baptism also as the essential basis of church membership. While the per cent of such churches among Northern Baptists is not very large, yet, small as it is, it is large enough to constitute a serious problem. In the "Open Forum" section of the Watchman-Examiner of May 18 is a discussion of the question pro and con.

That there are values in open church membership is upheld by Howard Johnson, Ph.D., of Millerville, New Jersey. He argues that baptism is not on a par with repentance and faith, and is only a voluntary expression of church allegiance. He recognizes the dangers involved in open church membership—that it lets down the bar for all types of professors of faith, that it endangers Baptist polity, that it produces fewer baptisms, and so on; he does not show how such dangers are not real or how they may be avoided. But if they could be avoided, he sees that more time might be had for more emphasis on repentance and conversion, and that baptism would be more sought as a privilege than as a legal requirement, and that Baptists in this way could rid themselves of the charge of narrowness.

The other side of the proposition is maintained by J. R. Mantey, Ph.D., of the Northern Baptist Seminary, Chicago, Illinois. He argues that "to practice open membership is to flout the authority and command of Christ." Jesus was baptized, and prescribed that His followers be baptized; Peter at Pentecost showed that he believed baptism vital, saying, "Repent, and be baptized every one of you." "It smacks of gross and vain conceit for men of our day, removed by nineteen centuries from the days of Jesus' earthly ministry to claim a better knowledge of Jesus' mind than had Peter, who lived with Jesus intimately for three years."

Dr. Mantey gives facts to support his statement that Baptists are decadent when they abandon Baptist principles. He mentions the plight of English Baptists with their own membership churches,

## THE PROPOSED AMENDMENTS

The following are the proposed amendments which will appear on the ballot and for which you are urged to vote:

Section 1. Be it resolved by the Legislature of the State of Mississippi, Two-thirds of the members of each house concurring therein, that Section 269 of the constitution of the State of Mississippi of 1890 be and the same is hereby repealed.

For Amendment .....(X)  
Against Amendment .....(..)

Section 1. Be it resolved by the Legislature of the State of Mississippi, Two-thirds of the members of each house concurring therein, that Section 270 of the constitution of the State of Mississippi of 1890 be and the same is hereby amended so as to read as follows:

Section 270. No person leaving a spouse or child, or descendants of child, shall, by will, bequeath or devise more than one-third of his estate to any charitable, religious, educational or civil institution, to the exclusion of such spouse or child, or descendants of child; and in all cases the will containing such bequest or devise must be executed at least ninety days before the death

and tells of the three Chicago churches which have open membership. In ten years, 1928 to 1938, they have declined in number of members, one from 168 to 133; another from 1,438 to 1,349; another from 482 to 271. There are, says he, only a few such churches among Northern Baptists, one in a hundred, but their influence has been harmful and divisive to the denomination as a whole.—Biblical Recorder.

of the testator, or such bequest or devise shall be void;

Provided, however, that any land devised, not in violation of this section, to any charitable, religious, educational, or civil institution may be legally owned, and further may be held by the devisee for a period of not longer than ten years after such devise becomes effective, during which time such land and improvements thereon shall be taxed as any other land held by any other person, unless exempt by some specific statute.

For Amendment .....(X)  
Against Amendment .....(..)

## VOTE FOR BOTH AMENDMENTS

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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Read the second half of the thirteenth verse of the fourteenth chapter of Romans, and then see if you can tell what our next week's Bible Study is about. This verse will give you a clue. Remember, the Bible Study is from the Acts.

Are you taking a trip or making a visit? If you are, write the Children's Circle about it, for there may be some stay-at-homes who would enjoy hearing about someone else's trip.

We have several puzzles contributed by members of the Circle, and a few answers to former puzzles. I think you will also be interested in the financial report for June—especially those of you who contributed.

With love,

Mrs. Frances Steele.

Union, Miss.

June 23, 1939.

Dear Mrs. Steele:

This is my second time to write to the Children's Circle. I read the page every Thursday. I go to Sunday school at Neshoba Baptist Church. I am ten years old. I will be in the sixth grade next fall. Mrs. Walton will be my teacher. I have one pet cat. It is yellow. I am sending the answers to "Older Brother's" puzzle. The first letters of the references which he gave spell "God is love."

With love,

Zula Rhodes.

Didn't you enjoy working out "Older Brother's" puzzle? I believe, from the replies, that several of you did. Come again.—F. L. S.

Holly Bluff, Miss.

June 23, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle, but I hope it will not be my last. I read the Baptist Record every Thursday and enjoy it very much. I go to Sunday school almost every Sunday. My Sunday school teacher is Mrs. Gill. She is a nice teacher, too. Our pastor's name is brother Young. The meeting is to start this coming Sunday. The preacher is brother Byrd and the singer is James Fairchild. My daddy has been dead almost ten years.

Your new friend,

Maxine Hart.

Maxine, we are glad to receive this newsy letter from you. I hope you had a good meeting.—F. L. S.

Holly Bluff, Miss.

June 23, 1939.

Dear Mrs. Steele:

I have been reading the Children's Page every week and enjoy it very much. I've intended for a long time to write, so here I come, writing. I go to Sunday school and church every Sunday that I can. Mrs. Gill is my Sunday school teacher. Brother Young is our preacher. I go to the Baptist church. I have three brothers and four sisters. I am twelve years old and will be in the seventh grade this fall. I have another sister and brother in the same grade with me.

Your new friend,

Mary Nette Hart.

It must be interesting to have a brother and sister in the same grade with you. You can help one another when you study, and then I imagine there is some friendly rivalry among you too.—F. L. S.

Union, Miss.

June 23, 1939.

Dear Mrs. Steele:

I haven't written to the Children's Circle in a long, long time.

I want to start writing again. I am twelve years old and will be in the eighth grade next fall. I go to Sunday school and B.Y.P.U. every Sunday that I can.

I saw on the Children's Page where one of my great uncles wrote and sent a puzzle. He signed himself "Older Brother."

Enclosed you will find 10c for the orphans.

Your new friend,

Elija Lee Rhodes.

Somebody else thinks she knows who "Older Brother" is too! We are glad to hear from you again, and to receive your offering too. Thank you.—F. L. S.

Union, Miss.

June 23, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl eight years old and will be in the fourth grade next fall. I am sending the answers to Older Brother's puzzle. It spells "God is love."

Your new friend,

Selma Rhodes.

Selma, your answer is correct but you forgot to tell us where we find those words in the Bible. We are so glad to have you join the Circle.—F. L. S.

Terry, Miss.

June 23, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl nine years old, and will be in the fourth grade next school session. I have a little sister named Martha Ann. She is six years old, and will be in the second grade next school session. I am sending a dime for the orphans. Mother and daddy read the Baptist Record every week. I like to go to Sunday school. My mother is my teacher.

Your new friend,

Jo Ella Hale.

I know that your mother is not the kind who sends her children to Sunday school, but the kind who goes with them. That's the best, isn't it? No wonder you like to go to Sunday school. We are grateful for this offering.—F. L. S.

Tylertown, Miss.

June 23, 1939.

Dear Mrs. Steele:

I would like to join the Children's Circle. I am visiting my grandmother.

I am a member of the Tylertown Baptist Church. My little sister and I go to Sunday school every Sunday. My little sister is four years old.

I have a little brother one month old. We all think he is a little darling. I am nine years old and will be in the fourth grade next year.

I hope to see my letter in print in the Baptist Record.

Your new friend,

M. B. Cooper.

Not long ago I saw a baby boy only a month old. His whole family just hovered over him, they thought so much of him. I imagine it is that way at your house.—F. L. S.

Star, Miss.

June 24, 1939.

Dear Mrs. Steele:

I have become more and more interested each time I have read the Children's Circle, so I decided to write again. Maybe you still remember me even though I haven't written in a very long time. I am sending in a puzzle.

1. Who was the first transgressor?

2. What was the name of Adam's first child?

3. Who guided those who wrote the Bible?

4. What is the human heart most prone to?

5. What were the Publicans?

6. What language is the word "rabbi"?

7. In Jesus' parable what is meant by the harvest?

8. Who are the reapers?

9. What is the great sin of the human race?

10. Who was the son of perdition?

A friend,

Daphne Sandifer.

We are glad you didn't wait a minute longer to write again, Daphne. I know the Circle members are going to like working your puzzle. Thank you.—F. L. S.

Amory, Miss.

June 15, 1939.

Dear Mrs. Steele:

Mother takes the Baptist Record and when I don't have anything else to do, I read the Children's Page. I want to become a member of the Children's Circle. May I? I go to Sunday school every Sunday and to the B. Y. P. U. on Sunday night. The B. Y. P. U. is having a contest between the red and the blue sides to see which can get the most members. I am on the blue side and so far the blues are winning.

Your new friend,

Welcome Cowart.

Indeed you may join the Children's Circle. Welcome. In fact you are very welcome! Perhaps one reason the Blues are winning is because you are a Blue. How about it?—F. L. S.

Brookhaven, Miss.

July 1, 1939.

Dear Mrs. Steele:

I am sending the answers to Lorene's puzzle. They are as follows:

1. David. 2. The Queen of Sheba. 3. King Saul. 4. Jonah. 5. Elisha poured salt into the spring. 6. Naaman. 7. The trade of a carpenter. 8. "Little girl, rise up." 9. The girl opened her eyes and sat up.

I am also sending a puzzle of my own.

1. Who was Jacob? 2. Who was the first judge? 3. For what was Samson famed? 4. Who helped Saul in his wars? 5. Who was the last prophet of the Old Testament? 6. Where did Jesus live while He was a boy? 7. How many disciples did Jesus have? 8. What is a prophet?

Love,

Shirley Stanley.

Now, Shirley, let's see who is smart and quick enough to be the first to send the correct answers to this puzzle. Thanks to you.—F. L. S.

Crowder, Miss.

July 1, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a girl thirteen years of age. I have one sister, and two brothers living and have one little sister dead. My oldest little brother, eight years old, plans to be a preacher when he gets grown. I am sending five cents to the little orphans. Maybe it will help some.

Your new friend,

Carmon Bailey.

Don't wait so long to write to the Circle next time, Carmon. Your brother has a great ambition, for a preacher has a wonderful opportunity to do good. Thank you for this offering.—F. L. S.

Eupora, Miss.

June 28, 1939.

Dear Mrs. Steele:

This is my first time to write to your page but I read and enjoy it every week.

I am twelve years of age and will study the eighth grade next year.

I go to Sunday school every Sunday and I am secretary of my class. I also go to B.Y.P.U. and I have recently been elected secretary and treasurer of it.

I am sending twenty cents for the Baptist Orphanage.

Your new friend,

Ruth Peeples.

P. S.: I belong to the First Baptist Church in Europa.

You must have a lot of records to keep and writing to do, being secretary of two organizations! This offering which you send for the orphanage is appreciated. It is toward a good cause.—F. L. S.

Sunflower, Miss.

June 30, 1939.

Dear Mrs. Steele:

This is the first time I have written to the Children's Circle. We have been taking the Baptist Record for four years. I am ten years old and will be in the fifth grade when school starts. Our Vacation Bible School has just ended. Our meeting will start Sunday, July second. I have a pet puppy. His name is Ting. I am going to have a good time the Fourth of July. I am sending five cents for the orphans.

Your new friend,

Bennie Mae Anderson.

I hope the Fourth of July turned out as well as you expected. You must let us hear more about your meeting too. I trust you had a good one. Thank you for this gift.—F. L. S.

Sunflower, Miss.

June 30, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am eight years old and I will be in the fourth grade when school starts. Our D. V. B. S. started June the eleventh and closed June twenty-first. We have a pet pig. His name is Blackie. We feed him buttermilk. I am sending five cents for the orphans.

A new member,

Dorothy Anderson.

Dorothy, I think you must be one of those Sunflower Sunbeams. You are the right age, and I've heard what a live Sunbeam band you have there. We are glad to receive your contribution. Thank you.—F. L. S.

Ocean Springs, Miss.

June 29, 1939.

Dear Lady:

I am writing between times. I wish to send in an answer to Older Brother's Bible Study, also a small mite. You may balance accounts with it if you like.

And now, here I go with the answers: God is love. And where to find it? Why, dear Older Brother, it is spread all over the Good Book. I think the best place to find it is Jno. 3:16.

Sincerely,

C. A. P.

We are glad to hear from you, Mrs. C. A. P., in between times, and all the time. Thank you.—F. L. S.

Terry, Miss.

July 1, 1939.

Dear Mrs. Steele:

I have been thinking about writing to you for a long time. Now I am writing. I have enjoyed the Children's Circle every week, and hope it will have more members to join it. I would like to join, if you please.

I am a little girl, nine years of age and will be in the fifth grade next school session. I have two little kittens and one big mama cat. I guess I will have to be closing this time.

Your new friend,

Arla Mae Campbell.

It's much nicer to have a letter from you than to have you just think of writing. And now you are a member of the Children's Circle, and we are pleased that you are.—F. L. S.

Georgetown, Miss.

June 23, 1939.

Dear Mrs. Steele:

I read the Baptist Record every week. I enjoy it. This is my first time to write to you. I am a little girl eight years old. I have a little baby sister and a little brother three years old.

(Continued on Page 16)



# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS STATE SECRETARY  
LUCY CARLETON WILDS ASSOCIATE SECRETARY  
OXFORD, MISS. JACKSON, MISS.

## Conventions and Assemblies

This is the time of year when hundreds of conventions and assemblies are being held all over the country. Baptists are alive to the need of such meetings, and in Mississippi we have just closed fifteen district conventions that were on the whole very fine. In several instances the attendance was smaller than last year, but in most of them the attendance was above last year, giving us a larger attendance on the whole than in 1938. The program for these district conventions was well rounded, giving the practical side of Training Union, as well as an informational and inspirational denominational emphasis. Thanks to hundreds of volunteers we had variety in all. We regret exceedingly that every Baptist in Mississippi could not be in one of these meetings. Several convention secretaries have turned in an account of their meeting, some of these have already been in the Record. In this issue are the reports from three others. We appreciate this work on the part of the secretaries.

The Assembly at Hattiesburg last week was a most helpful meeting. A splendid program, varied in character, gave those who attended new inspiration, and courage. For the outlay of money, it seems that no more profitable week's vacation could be spent.

This week the Ridgecrest Training Union Assembly is on. They are there from every state in the Southern Baptist Convention, from several of the other states and from a number of foreign countries. Last year eighteen hundred registered for this assembly, giving an attendance of two thousand or more, so many drive in from other resorts for the programs who do not register. "In the Land of the Sky" is the slogan, and truly we are on the mountain top in several ways. Our Mississippi bus this year carried 37, and with the number of private cars bringing parties from individual towns and churches our Mississippi group numbers near the hundred mark.

There are many who would attend some or all of these meetings, but for very good reasons cannot. We appreciate your cooperation in helping others to attend, and we covet and appreciate your prayers that each meeting planned and held will be inspired by a love for Christ and with the desire to promote his kingdom. Planning and promoting conventions and assemblies is not an easy, but a joyous task when they are well attended and appreciation shown, which is the usual result. Getting people together to talk over the work, to exchange ideas, to make new plans, and then to cooperate in carrying out the plans is the only means of carrying out a great cooperative program such as Baptists have.

The Baptist World Alliance will

open its session in Atlanta, Saturday, July 22. Surely we will have a large attendance from Mississippi to attend. This gathering is only once every five years, and it may be a long time before we have the privilege of entertaining this meeting in the Southern Baptist Convention again. It is not too late to secure reservations. The Atlanta homes have opened their doors and they are prepared to take care of all who may attend.

## District Ten

The 10th District of the B.T.U. met at Magee Thursday, June 29th, with Rev. J. O. Parker host pastor.

Rev. R. R. Brigance of Mt. Olive presided over the day's meeting. All reports are that the convention was one of the most interesting and inspirational ever to be attended.

The speakers could not have been chosen better. Each one through their talks made us realize that the phase of work that they represented should mean much to the Christian life.

There are those who took part in each of the contests. Each one did their part. Thus through their efforts the day's work was given added inspiration.

It is believed that for the very special feature Mr. Wilds could not have found one any more interesting than Dr. Ranson. His talk of the morning on India made us know that we as Christians have a work to do, but his illustrated talk meant more.

Next year when we meet at Morton we do not see how the program could be more helpful. However we are expecting a large group.

We would not forget that the Ridgecrest film meant lots and made many of us long to go. Thanks to Mr. Wilds and others for the program. — Edith Sue Williams, Secretary.

## District One

On Friday, June 30 the district convention comprising the Hinds-Warren-Copiah and Union Associations was held in Griffith Memorial Church in Jackson. There were many high points. We will mention a few.

Miss Winnie Buckels did a challenging and constructive temperance work both in the convention assembly and in the conferences.

Mrs. A. J. Ranson missed the meeting on account of illness and for that reason we heard Dr. Ranson twice. He really made India live before us.

Auber Wilds, so full of schemes, took the house in his Professor Quiz trick to impress the denominational work.

The contests efficiently conducted by Miss Lucy Carlton Wilds, shows fine work done by the B.T.U. in the various churches. All of the sixteen contestants were well high perfect in their respective work.

Rev. Mark Lowery of Wesson was re-elected president for another year. Wesson will be the place to hold the convention in July next year.

A number of pastors and many B.T.U. officers were present as well as a large crowd of young people and adults from over the district.

The Griffith Church did a royal job of entertaining the convention. —Reported by J. M. Cook, Secretary Pro Tem.

## S. S. ATTENDANCE JULY 2

Jackson, Griffith Mem.	570
Jackson, Griffith Mem.	211
Centerville	75
Glenfield (Union County)	79
Greenville Tabernacle Church	225
West Laurel	473
Meridian First	638
Crystal Springs	271
River Ave. Church (Hbg.)	100
Georgetown	84
Hopewell	87
Bethlehem (Jones)	92
Union	172
Bethesda (Hinds)	102

## B. T. U. ATTENDANCE JULY 2

Griffith Memorial Church	225
Davis Memorial Church	135
Union	52
Glenfield	50
West Laurel	194
Crystal Springs	86
River Ave. Church	85
Georgetown	36
Hopewell	48
Bethlehem	34

## S. S. ATTENDANCE JULY 9

Davis Memorial Church	256
Van Winkle Church	89
Glenfield Church	93
Georgetown	56
Hopewell	89
River Ave. Church (Hbg.)	87
Meridian First Church	566
Crystal Springs	272
West Laurel	502

## B. T. U. ATTENDANCE JULY 9

Jackson Davis Mem. Church	183
Van Winkle Church	56
Glenfield	56
Georgetown	30
Hopewell	41
River Avenue	78
Crystal Springs	92
West Laurel	202

## TIME, PLACE AND HELP IN MY MEETINGS

I am now pastoring nine churches. I give time, place and help. July—1st Sunday, Beulah, Simpson county, R. A. Eddleman preaching; second Sunday, Beulah, Smith county, M. E. Perry preaching; third Sunday, White Oak, Smith county, C. Y. Holland; fourth Sunday, Lorena, Smith county, C. O. Daniels; fifth Sunday, Liberty, Smith county, G. O. Parker; August—first Sunday, Pine Grove, Simpson county, B. Y. Bishop; second Sunday Calhoun, Covington Co.; O. C. Chance; third Sunday, Sardis, Smith county, S. E. Nix; fourth Sunday, Oak Grove, Smith county, doing my own preaching; fifth Sunday in October, Oak Grove, Smith county, M. E. Perry preaching.

We ask for the prayers of all who read this for a revival and many lost souls saved.—H. W. Moulder.

## MEDICAL AID FOR CHINESE REFUGEES

Richmond, Va.—(F. M. B.)—Dr. Charles A. Leonard, Southern Baptists' missionary at Harbin, Manchukuo, recently sent to the offices of the Foreign Mission Board the following extracts from the letter of a missionary doctor's wife. This couple is working among the war refugees in China.

"In the main aid has been absolutely necessary for three types of people the past months: the wounded soldiers, the civilians maimed from promiscuous bombings, and the hordes of refugees who have passed through this city, many, till recently, cared for here for months. Many had to flee, when homes were destroyed and crops taken, and others because of the Yellow River flood.

"People arrived in open railway cars, subject to the sun's fierce rays, or frequent rains. There was inconvenience in getting food and drink, and the same held true of those who came in boats. Practically every child was ill with measles. With no care, the mortality was great. Hospitalization was the only cure, when possible. The Red Cross helped with expenses. When these people left the hospital, they were often penniless.

"The bombs that maimed, also took the homes of the refugees. At times we had to evacuate the convalescents to make room for the newer and more severe cases. Your money helped some of these. O, the avenues of death are so numerous, and we are so grateful to have money to help them in their great need! So, we thank you for being partners with us in these deeds of mercy, upon which we crave His blessing.

"Many of the city's houses are deserted now. The hospital is located in the midst of the poor people of this big city where there is the greatest need. It is pitiful to go into the surgical wards and see men, women, and children in such limbless condition. There they lie side by side, innocent victims of bombings! May the dear Lord hasten the end of this uncalled-for carnage!

"China has thirty million war refugees, half of them without means of living. Thirty-five thousand wounded are said to have come to this center last month. Never has China (or any country) had such dire need. A dollar takes care of a patient for a week on the average. No man knows how long the war will last, but Fabius Cunctator wore out Hannibal by guerrilla tactics and finally the latter went home. William III of England lost every battle he fought, yet won every campaign. The staying power of the Chinese is such that, eventually, China will assuredly win—but at what cost! Alas most seriously wounded never reach us."

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## REVIVE THEM

By J. N. Barnette

### Closed

There is something pathetic about a Baptist church being closed. Such a condition is not in harmony with the spirit of the New Testament. Yet more than 1,000 Southern Baptist churches are listed in the 1938 Southern Baptist Handbook as non-reporting. Some of them have three or more stars beside the name, meaning that three or more years have passed without any report from these churches. Somehow one is reminded of the lost sheep in the story recorded in the fifteenth chapter of Luke.

### Discovered

During the fall of 1937 and the first six months of 1938 efforts were put forth in several states, in many associations, and by numbers of workers to revive these churches by organizing Sunday schools in them. In many places the workers found the doors of the church building closed, with no kind of services being held and with the membership scattered. The result is that several hundred of these non-reporting churches have been reported "closed," "disbanded," "out of business," "non-functioning," or "dead." Therefore the 1939 Southern Baptist Handbook will show several hundred fewer non-reporting churches than was carried in the 1938 Handbook, not because these churches closed during 1938, but because during that year the fact that they were closed was discovered and reported.

### It Is Desert Them or Revive Them

Southern Baptist denominational servants, missionaries, general, district, and associational officers, pastors, and laymen face the question, "Shall we desert them or revive them?" The need can be ignored, but the responsibility cannot be shifted. If we let the challenge of our immediate tasks blind us to the need of these churches and let them stay closed, we will leave whole communities without a Baptist church, and in many places, without any church. Dr. A. T. Robertson in 1932 said, "It is sheer lack of wisdom to lose interest in country life and country problems."

### Are They Worth Reviving?

A few years past, Dr. B. W. Spillman was driving through a section of the South, passing every few miles a Baptist church building. The question came to him, "What is the use of helping these small churches?" He made an investigation and found that the very churches that had provoked the question had through the years furnished the denomination with leaders and preachers and had given to the urban churches many capable members. Out from these very churches had gone some of the present pastors in the larger churches. From these churches some of the present missionaries had come. Even now these churches have preacher students in academies, colleges, and the seminaries. Dr. Spillman found that while the larger churches gave large sums of money, these smaller churches gave large men, George Truett, Charles Maddy, T. L. Holcomb, and hundreds of other pastors and leaders.

Then, as only B. W. Spillman can, he paid his tribute to these small churches and reiterated his faith in them as a great reservoir of Southern Baptist resources.

The fact that there are more white people living in the rural districts now than ever before justifies the statement that the rural churches are even now a major Baptist opportunity and a major source of Baptist strength.

From the early days of Christianity Baptists have won great victories in the country. A great explanation of Baptist strength today is that our Baptist forefathers went out and out to the country districts and won the people to Christ and thus gained resources from which the majority of Baptists of today have come. If we consider the life of our denomination worth saving, it does pay.

### To Whom Shall They Look For Help?

The denominational servants, the general missionaries, the district missionaries, the associational missionaries, the associational Sunday school superintendents, the associational evangelistic leaders, the pastors in the larger churches, and particularly the pastors in the county site towns will see the conditions of these churches and not desert them, but come to their need. To paraphrase the words of Nehemiah: "Ye see the distress that some of these churches are in, how that they lie waste and the doors are broken down; come let us revive these churches that we be no longer guilty of neglect, and that these churches be no longer a reproach to us. The God of Heaven, he will prosper us. Therefore let us arise and revive these neglected churches." They are ours. The few neglected, discouraged, scattered members are our brethren. They need us and we need them. May each one in his own place and in his own association look out at these neglected churches, accept the responsibility, and begin now to revive every one of the Baptist churches now closed or needing help. These churches are suffering from neglect. Most of them have good fields. There should, as far as possible, be a Baptist church in walking distance of every person in the territory of the Southern Baptist Convention.

### How Shall We Proceed?

1. Organize a Sunday school. A Sunday school can be maintained in every one of these churches. For the present it may not be possible for some of them to have good pastors, but they can have a Sunday school. The Sunday school may be started by:

Holding a training school in the community.

Calling a conference of a few people in the community.

Preaching a sermon on a Sunday afternoon.

Conducting a revival meeting in the abandoned church building.

The Sunday school Board will give the literature for the first quarter.

It may be necessary for one of the associational officers to act as the superintendent for a few months. Whatever the need is, let's supply it and get a Sunday school started

in every Baptist church in every association.

2. Conduct a revival meeting. Perhaps there is no better way to revive a church than by holding a good revival meeting when some man of God will preach the great Bible truths, lead people to pray, and put Christian people to work. The revival meeting can be held before or after the Sunday school is organized. However, do not hold the meeting and fail to organize the Sunday school. Without a regular Sunday by Sunday meeting for Bible study, worship, fellowship, and work, the church will not prosper.

3. Hold a training school. Immediately after the Sunday school is organized, hold a training school and study either Building a Standard Sunday School, or A Church Using Its Sunday School. Then hold at least two training schools each year in all these smaller churches.

4. Start a Training Union service each Sunday evening. Thus the members can be enlisted in regular training.

The first step is to get a Sunday school organized. Out of the regular Sunday school sessions other steps can be taken.

### Loss in Delay

Each year these churches are neglected, more and more of the church members die or move away. Each year the young people are growing older without Christ. Each year the forces of sin are becoming more and more dominant in the community. Each year indifference deepens. Neglect of these churches is helping to cut off a part of the major source from which Southern Baptists derive their leaders and their members, is leaving them to the onslaughts of the world; so let us go out to them in love, in humble sincerity, and seek to help revive them for the glory of the Father and the furtherance of the cause of Christ in the earth.

### RICHLAND

This is the first issue of the Record to go into every home where members of the Baptist church are living in your community. Your pastor is sending this paper for one month to every member of the church hoping that after the first month it will be put in the budget of the church, then you will get a copy every week.

There is no better way for Baptists to keep well informed about the work in their state as well as Baptist work around the world, than to have the Record in their homes every week. Your pastor has found that the Record will help a

church in every way if put in every home. You need not think about the very small cost of two cents a copy because it will more than pay for itself.

Of course you may not be interested in reading everything that is written in the Record, but for these first few copies try to read it all and I am sure as Baptists you will become so interested in this paper that you will not want to be without it for even one week.—E. N. Patterson, Pastor.

### NEWTON

June 25-30 T. C. Clark, Carmen Sharpe, Bill Drummond and Wayne Todd of Mississippi College were here in a youth revival. The young people of the town cooperated. Morning watch services were in the Presbyterian Church; morning preaching in the Methodist Church, and all evening services in the Baptist Church. Between 50 and 60 responded to the invitations for confession of faith, or consecration of life. Thirteen were received into the church Sunday. The young men won old and young alike by their Christian lives, and their deep consecration.

I baptized nine Sunday night, part of them coming as a result of our V. B. S., part from the youth revival, and part through regular services. These make a total of 34 baptized since the first of the year. Sunday school is reaching new summer records and B.T.U. showing growing interest.—R. A. Morris.

### HEIDELBERG DAILY VACATION BIBLE SCHOOL

The Daily Vacation Bible school of the Heidelberg Baptist Church opened June 19, and closed June 30. Forty-five were enrolled with an average attendance of 28. This was our first attempt to have a Bible school, and each one seemed to have a fine spirit of cooperation. Only God Himself can tell what was accomplished during those two weeks. The closing exercises were given on Friday night, June 30. The pastor, Rev. W. E. Green, was assisted by Mr. Billy Watson of Ellisville, who acted as principal. The other faithful workers were Miss Eola Adams of Sharon community, Mrs. Green, Miss Charlotte Ellis, and Miss Ora V. Myrick, all of Heidelberg.

### EYE COMFORT

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## Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cents. At drug stores. (Adv.)



NEW WORK IN PANDO,  
URUGUAY

—O—

Montevideo, Uruguay—(F. M. B.)—We are busy as usual in the work and happy to be able to keep busy. Our new work in Pando continues to go well. The meetings are well attended and there is much interest among those who come. Last Sunday night many responded to the invitation that was given, which does not mean that they are converted, but it does mean that they are interested. The Sunday school has grown in spite of some opposition. We had a simple little program on "Mother's Day," and there were sixty-five present. Many new children said they were going to continue to come, and since then the attendance has improved. The four converted ones are very faithful and are giving a good testimony in their private lives. Recently they all spoke in public telling of the blessings they have received since being converted. One of the four is an old lady sixty-four years old, who has lived all her life in Pando and knows everyone. She spoke with great fervor and told all about her life, how she was, as she expressed it, possessed of demons until she was saved. She told all about how she had done all the things that any good Catholic could possibly do trying to get peace in her heart and no saint or virgin had ever heard her prayers, but since Christ has come into her life that she is happy and knows that God hears her prayers. She told how her two sons had been enemies and now the Lord has heard her prayers and brought them together again.

About a month ago we organized a little Woman's Society which is growing. It now has eight members, five of them converted, and the others interested. We have the meetings in the homes of the people and try to get new folks to attend. This women's meeting is very encouraging, indeed, and we expect to see good results from it.—Vera H. Orrick (Mrs. B. W.)

—BR—

THE FEDERAL COUNCIL OF  
CHURCHES

—O—

The Federal Council of Churches again illustrate its unerring capacity for doing the wrong thing when it sent a cablegram to the Vatican signed by Messrs. Buttrick, Mott, and Cavert expressing "to sorrowing Catholics its deepest sympathy in loss of devoted spiritual leadership of His Holiness, Pope Pius XI."

Followed Dr. Everett R. Clinchy with a cablegram in which he characterized the Pope's death as a loss to America and the world. "All Americans have recognized the Pope as an outstanding champion of the natural rights of the individual man, foremost to protest against persecution and the ruthless use of force. His advocacy of peace has aroused the gratitude of all peace-loving Americans . . ."

Has this Rip Van Winkle never heard of the Italian raid on Abyssinia? Did not Pius XI covertly support it? Did it not fit into his plan of foreign missions? Did not priests and laity in Italy make voluntary contributions to the war expenses?

Did not Pius XI announce that he was praying for the success of the butcher armies of Franco? Did not he and the entire church of which he was head use every lever to overthrow the Spanish Republic?

Why should Dr. Mott talk of the late Pope's devoted spiritual leadership? Does he not know that this organizer of Catholic Action was primarily a political leader? Catholic Action is a threat against a free press and free political life. Does Dr. Mott not know that the late Pope's foreign mission policy, far from being spiritual, has been coercive in its use of underhand repression on the Congo and elsewhere? I cannot speak for "all Americans," as Dr. Clinchy does, but I am satisfied that a prodigious number of the most far-seeing feel nothing but chagrin that, at a time when General Franco sent to the new Pope "filial felicitations in the name of a Catholic Spain fighting against the enemies of the faith," the President of the United States should also cable, "It is with true happiness that I learned of your selection as Supreme Pontiff."—S. S. Times.

—BR—

## RESOLUTIONS

—O—

Whereas Mrs. J. M. Pratt and Mildred have seen fit to move from our midst to make their permanent home at Marks, Mississippi,

Be it resolved:

1. That we the members of the Woodville Baptist Church regret very much to see them leave our fellowship and our town.

2. That we express our sincere appreciation to them for the noble way that they have served in our church and community for these past years.

3. That we, as a church, shall ever be concerned about them and our prayers shall be that God will work out for them that which is pleasing in His sight both great and small.

4. That we shall commend them to the fellowship of the Marks Baptist Church as those who love the Lord and are willing to serve Him.

5. That a copy of these resolutions be sent to Mrs. Pratt and Mildred, that a copy be preserved in our minutes, and a copy be sent to the Baptist Record.

T. J. Delaughter, Moderator

J. A. Massey, S. S. Supt.

J. P. Casey, Church Clerk.

—BR—

## REPORT OF MEETINGS

—O—

Our work on this field is going very well; I serve the churches at Gunnison, Pace, and Benoit. All small churches, but fine folk.

We had our meeting at Benoit in March, brother Wardlaw did the preaching, and it was well done. During the meeting, and through the year we have had seventeen added to our membership there.

Our meeting here at Gunnison was begun the fourth of May, Rev. B. B. Cox, of Wynne, Ark., did the preaching and led the singing. Brother Cox is mighty as a scriptural preacher, and as a singer. A number joined the church, bringing out additions during the year to nineteen.

Our meeting at Pace began the

eighth of May, with Rev. W. C. Howard of Water Valley doing the preaching. That means it was well done. Brother Howard is a fine Christian preacher. We had seven here for baptism, bringing our total for the year to ten, all for baptism.

Total added to the membership of these churches this year to date is 46; and in addition I think the churches at these places are greatly helped. God is verifying his promise, that "his word shall not return unto him void."—E. G. Evans, Pastor.

—BR—

## PACE

—O—

Beginning June 18 and lasting through June 25, the pastor, Rev. L. G. Sansing, did the preaching in the revival meeting of the Lake Baptist Church. Jesus Christ was held up as the willing and loving Savior of the world, and the messages from time to time were brought with such endued power that Christians were drawn nearer to Christ, and pleas were made to the lost to accept Him and let Him have first place in their lives. Five persons were received into the church upon professions of faith, and two by letter. We feel that richer Christian living may be ours as a result of the inspirational sermons delivered, and we pray for growth in the grace and knowledge of our Lord and Savior Jesus

Christ. Our prayers go with Brother Sansing as he goes into other fields of labor that he, as an instrument of Christ, may be the means of leading many souls to an acceptance of the wonderful saving grace of Jesus.

—BR—

## MR. JESSE EDWARDS

—O—

Mr. Jesse Edwards died at his home at Plain, Miss., June 26, 1939, after a few weeks' illness. He formerly lived at Carthage and the funeral was conducted by his pastor, A. W. Talbert at Carthage.

Mr. Edwards was a man of fine character, a member of Hickory Ridge Baptist Church. He leaves a wife, 3 sons and 7 daughters to mourn his loss. We extend to them our heartfelt sympathy.—A Friend.

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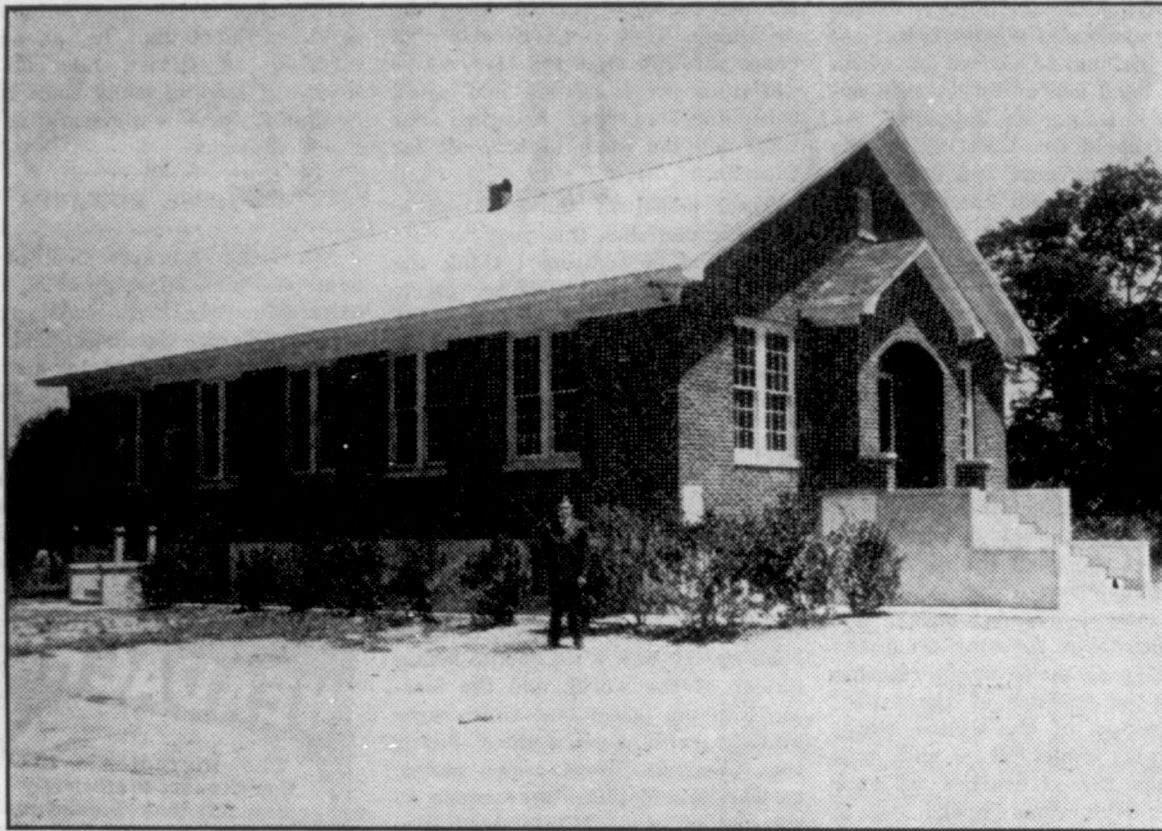
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WALLERVILLE BAPTIST CHURCH

New brick veneer with concrete basement. Built 1937. Contains ten Sunday School and B. T. U. rooms.

## CHILDREN'S CIRCLE—

(Continued from Page 12)  
years old. I am sending ten cents for the orphans. I hope I can send more next time.

Your new friend,  
Bettye Rials.

How you must enjoy that baby sister and that young brother, Bettye! Accept our thanks for this gift to the orphanage.—F. L. S.

New Augusta, Miss.  
July 1, 1939.

Dear Mrs. Steele:

This is my first time to write you. I am a girl thirteen years old and will be in the sixth grade next session. We have been taking the Baptist Record for a long time. I will try to send some money next time I write. Our big meeting will start July the seventh. I will close.

Mavis Clark.

Your meeting will probably be over before you read this. May you have a good one.—F. L. S.

Pope, Miss.  
July 3, 1939.

Dear Mrs. Steele:

This is my first time to write to the Circle. I am a little girl twelve years old and will enter the seventh grade next session.

I surely did have a good time for the past week. We had a Daily Vacation Bible School, but it didn't last but a week. We learned how to love Jesus. I surely did have a good teacher. I go to Sunday school nearly every Sunday. I didn't miss but two Sundays in three months. In our Sunday school we have a blue side and a red side, and the side that loses has to entertain the winning side. My daddy has been dead a little more than a year. I am sending ten cents. Use it wherever you wish. I had better stop or it will take the whole page.

An unknown friend,  
Bertie Lee Lipe.

I know you thought the week that you had Bible school was entirely too short. Maybe you can have two weeks next summer. This offering for the orphanage will help and we appreciate it.—F. L. S.

## Financial Report for June

Gifts to Orphanage:  
Bobbie Nell McCall .....10  
J. L. Club No. 1, Fannie Mae  
Henley, Leader .....1.00  
Fay Murphree .....10  
Mrs. C. A. P. ....1.00

Winnie Fae Welford	.....10
Older Brother	.....05
Ruby Jean Bell	.....10
Ramona Bernice Ray	.....10
Lorene Stutts	.....10
Mary Frances Byrd	.....25
Lucy Otelia Horton	.....10
Mrs. W. D. Morgan	.....1.00
Bettye Rials	.....10
Shirley Stanley	.....10
Joanne Hilbun	.....10
Mrs. W. J. Ross, Jr.	.....5.00
Omega Hembree	.....13
Eliza Lee Rhodes	.....10
Jo Ella Hale	.....10
Magee "Friend"	.....1.00
Magee "Friend" for B. O. B. F.	.....1.00
Wynne Joyce Burton	.....10
Judy Steele	.....50
Learline Sutton	.....10
Ethel Mae Malone	.....1.00
Bennie Mae and Dorothy	.....10
Anderson	.....10
Carmon Bailey	.....05
Ruth Peoples	.....20
F. L. S.	.....2.25

Total .....15.03

## Gifts to Baptist Bible Institute Scholarship

J. L. Club No. 1, Fannie Mae	.....1.00
Henley, Leader	.....1.00
Alyne McDonald	.....10
Janette O'Zhirn	.....10
Annie Louise Duke	.....10
M. E. Brewer	.....10
Older Brother	.....05
Margie Lee Case	.....10
Dorothy Jean Landrum	.....10
Mrs. Estus Buckley	.....1.00
Joann McMinn	.....10
Omega Hembree	.....12
Magee "Friend"	.....1.00
Judy Steele	.....50
Myrtis Cooper	.....10
Harold Davis	.....10
Mrs. C. A. P.	.....25
Bobbie and Mattie Mae	.....10
Wiggington	.....10
F. L. S.	.....2.25

Total .....7.17

Grand Total received .....\$22.20

Disbursed:  
July 5, to Mr. W. G. Mize for Baptist Orphanage .....15.03  
July 5, to Dr. W. W. Hamilton for B.B.I. Scholarship .....7.17

Total .....22.20

## OKOLONA

A most successful Daily Vacation Bible school was completed Friday night at the Okolona Baptist Church

when commencement exercises were held. There were one hundred and forty-seven who attended the school for the weeks' session. Rev. R. B. Patterson was the principal.

The District 7 Baptist Training Union meeting was held in the Okolona Baptist Church June 20th with good attendance and a splendid program. Feature speakers on the program were Mr. Auber J. Wilds, Miss Lucy Carleton Wilds, Miss Winnie Buckels, Mrs. O. M. Jones and Dr. A. J. Ransom. A young people's pageant by the Okolona group under the direction of Mrs. Samson Stone was a feature of the night session.

There will be a young people's revival in the Okolona Baptist Church this month.

## PACE

The Pace Baptist Church sponsored a Daily Vacation Bible school which ended Friday, June 30, and held commencement exercises Friday evening.

Miss Louise Harris, the director, was assisted by the following department leaders: Primary, Misses Lucille Holloway and Margaret Wiltshire; Beginners, Mrs. V. P. Henry and Mrs. Jewell Pace; Juniors, Mrs. W. S. Redden and Miss Leoda Taylor; Intermediates, Mrs. A. L. Symonds and Miss Louise Harris.

## BAPTIST WORLD ALLIANCE—ATLANTA

Bus to World Alliance from Mississippi College and Jackson, July 21st and return 28th or 29th. Fare six dollars for round trip. Reservations being received already. If interested write at once.—C. Carmon Sharp, Mississippi College, Clinton, Miss.

## SUBSCRIBE TO THE BAPTIST RECORD

## ORDINATION OF BROTHER HAROLD ANDERSON

On Sunday afternoon of June 25th brother Harold Anderson, of Seminary, Miss., was set apart to the gospel ministry by the Mount Horeb Baptist Church.

The ordaining council was composed of five ministers and five deacons as follows: Ministers—T. W. Talkington, D. Wade Smith, Q. A. Sullivan, C. S. Moulder, and Eugene I. Farr; Deacons—N. T. Bullock and R. A. Aultman of Mt. Horeb Church, J. P. Griffith and P. E. Hartfield of Calvary Church (Lebanon Association); G. S. Hemeter of Seminary Church.

The council was organized with D. Wade Smith as examiner, E. I. Farr as clerk and T. W. Talkington as moderator.

After the council and church had passed on the examination the ordination services proceeded as follows:

Scripture reading, Rev. Q. A. Sullivan; Ordination sermon, Rev. C. S. Moulder; Ordination prayer, Rev. D. Wade Smith; Laying on of hands, all members of council; Right hand of fellowship, entire congregation; Benediction, Rev. E. I. Farr.

## MEMORIAL TO DR. JOHN MACNEILL

A memorial tablet to Dr. John MacNeill, formerly president of the Baptist World Alliance, has been unveiled in Walmer Road Baptist Church, Toronto. Chancellor Whidden of McMaster University, and Professor Tracy, assisted the pastor, Dr. H. H. Bingham in the service which took place on Sunday, the 4th of June. The actual unveiling was performed by one of the leading Baptist laymen of Canada and an old friend of Dr. MacNeill, Mr. R. D. Warren of Toronto. The inscription refers only to the connection of Dr. MacNeill with the church, and reads:

To the Glory of God  
and in loving memory of  
REV. JOHN MACNEILL, D.D.  
Minister of this Church  
For 24 years  
from June 1906 to June 1930

"A Beloved Brother and Faithful Minister in the Lord"—Eph. 6:21.

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